

Light of Truth

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GEORGE H. BROOKS.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S. O.

Spiritism

ON THE PHENOMENA OF TRANSFORMATION.

How Mind States Are Effected by Changed States in Bodies.

A UNIQUE AND BEAUTIFUL DISQUISITION.

(Entirely by Automatic Writing—Mrs. C. M. Wilson, Medium.)

If man were omnipotent he would be a miserable creature. He would be deprived of the pleasures of desiring, and what privation would be so difficult to be borne?

It may be said at least with equal truth that, if man were omniscient without the other perfections of the Divinity, he would be far less happy than at present. To infinite benevolence, indeed, accompanied with infinite power, a corresponding infinity of knowledge must afford the highest of all imaginable gratifications by its subservience to those gracious plans of good which are manifest in the universe, and which, in making known to us the existence of a supreme being, have made him known to us as the object of grateful love and admiration.

If, indeed, the field had been absolutely boundless, we might still have continued to advance as at present, though with more gigantic step, and more searching vision, and found no termination to our unlimited career. But the truths which relate to us and rapid discoveries of a few generations would have left little more for the generations which are to follow than the dull and spiritless task of learning what others had previously learned, or of teaching what they themselves had been taught.

That we are endowed with powers of discovery, our gratitude is due to heaven for the gift; and the more due for that gracious wisdom which has known how to limit the powers which it gave, so as to produce a greater result of good by the very limitation.

Our prejudices, which sometimes, or we might say most always, forbid reasoning, and the errors to which our imperfect reasoning often leads us, we should consider when all their remote relations are taken into account, as indirect sources of happiness. And though we may wish, and justly wish to analyze them and to rise above their influence—for without this exertion and consequent feeling of progress on our part they would be evil rather than good.

Having thus stated the positive ground of belief in our spiritual identity, we proceed to consider the negative evidence which might arise from confusion of the objections urged against it—objections drawn from the supposed incompatibility of the changes of our mental affections with that strict absolute identity of substance, to which nothing can have been added, and from which nothing can have been taken away.

The test of identity which this supposed incompatibility implies, I state to be a very false one, transferred from matter to mind, and borrowed, not from a philosophical, but from a very superficial view even of matter itself.

It appears, on a closer inquiry, that matter itself, without the slightest loss of identity, exists at different moments, in states which are not merely

different, but opposite; and exists in almost infinite variety of such states. It can not surely seem more wonderful that the mind also should, without the slightest loss of identity, exist at different moments, in states that are different and opposite. And in the obvious natural phenomena of the material world, whenever a body changes its state, some addition or separation has taken place, thus: Water becomes steam by the addition of heat; which loss and addition are, of course, inconsistent with the notion of absolute numerical identity of the corpuscles by which the mind is metaphorically said to acquire knowledge and forgetfulness—by which it is metaphorically said to lose knowledge—have it lose and gain.

And since absolute identity seems to be inconsistent with a change of state in the one set of phenomena, with which we are constantly familiar, we find difficulty in persuading ourselves that it is not inconsistent with a change of state in the other set also. It is a difficulty of the same kind as that which every one must have felt when he learned for the first time the simple physical law that matter is indifferently as to the states of motion and rest; and that it requires, therefore, as much force to destroy completely the motion of a body, as to give it that motion when at rest.

It is, then, because some substantial loss or gain does truly take place in the changing phenomena of the bodies immediately around us.

Had our observations of the material phenomena been different, there would have been a corresponding difference in our view of these changes of phenomena. If, for example, instead of previously gaining caloric, as in the constitution of things of which we have our present experience, the particles of water had suddenly assumed the state of vapor on the sound of a trumpet at a distance, and the state of ice immediately on the rising of the sun, in short—if the different changes of state in bodies by which their physical character for the time seems in many cases to be wholly altered, had occurred without any apparent loss or gain of substance, we should then no longer have found the same difficulty in admitting the changes.

Of the influence that the great planetary bodies have on each other, it can not be denied—leaves them separate identities precisely as before. And it is a species of agency so essential to the magnificent harmony of the great system that we can not conceive it to have been interrupted for a single moment since the universe itself was formed.

An action, therefore, has been constantly taking place on all the bodies of the universe, and consequently a difference of some sort produced, which yet leaves their identities unaffected.

But though the identity of the substance of the separate orbs is not affected, by their mutual attractions the state or temporary physical character of these orbs—considered individually as one great whole—must be affected. Accordingly, we find that great changes of state, such as form the most striking of its regular visible phenomena, are produced by this distant operation. The waters of the ocean, for example, rise and fall, producing what we call the ebb and flow

of the tides, and therefore must have altered states or physical tendencies of which they rise and fall, as there is no corresponding addition or subtraction of matter.

If, then, the mere position of a distant heavenly body can cause the particles of the ocean to arrange themselves in a different configuration from that in which they would have otherwise existed, and therefore, must have produced in the particles that change of state which forces them, as it were, into this altered form without addition to them of anything, or subtraction of anything—in short, leaving in them the same absolute numerical corpuscular identity as before, there surely can be no greater difficulty in supposing, as in the case before imagined, that a certain position of the sun might have immediately caused the particles of a distant liquid to arrange themselves into the particular configuration that constitutes the solid ice; which, though perhaps a more striking change of state, would not have been more truly a change of state than that which it now unquestionably produces in modifying the rise or fall of the tides.

Therefore, if a distant body can produce in matter a change of state without affecting its identity by any addition or subtraction, we may surely admit that the presence of an external body as in perception, may in mind also produce a change of state without affecting its identity, because nothing is impossible to human.

If the moon were suddenly annihilated, our earth would still be the same identical planet, without the loss or gain of a single particle of substance. But the state as a whole, and of every atom of it, would be instantly altered in many most important respects; so completely altered indeed that not an atom of the world would tend to the other atoms of the mass. In the same manner, if the light which now operates on our optical organs, causes our mind to exist in a state that constitutes another mind, were suddenly to vanish, the state of my mind would not be the same, though my mind, itself considered as a substance, would continue unaltered.

In both cases the spiritual and material, and in both cases alike absolute identity in the strictest sense of the term is consistent with innumerable diversities. The divine contriver of our mental frame, who formed the soul to exist in certain states on the presence of external things, formed it also to exist in great successive states without the present and with direct influence of the external. The one state of the mind being as immediately the cause of the state of the mind which follows it, as in our external feelings the change produced in our corporeal organ of sense is the cause of any one of the particular affections of that class. In the one class, that of our internal affections, the phenomena depend on the laws which regulate the successive changes of the mind itself. In the other class, that of our external affections, they depend on the laws of the mind, indeed, which is susceptible of these peculiar changes of state. But they depend in an equal degree upon the laws which give to matter its peculiar qualities, and consequently its peculiar influence on this mental susceptibility.

If light were to be annihilated, it is very evident that though our mind itself would continue endowed with all its present susceptibilities, it never again would behold the sun, around whose cold and gloomy mass our earth might still revolve as now; nor under such circumstances is there any reason to suppose that it would exist in any of the various states which

constitute the delightful sensations of vision.

These sensations, then, depend on external things. But, though after you have once been enriched with the splendid acquisition which our perceptive organs afford us, everything external were banished, not from our sight merely, but from all our senses, and our mind alone were to exist in the infinity of space, together with that eternal majesty which formed it, still thought after thought and feeling after feeling would arise as it were, spontaneously, in the disembodied spirit. If no change in its nature were to take place, the whole world of light, and fragrance, and harmony, would in its remembrance almost rise again, as if outliving annihilation itself.

It is by this capacity of internal change of state that the soul is truly immortal; which, if it were capable of no affections but those of which I have termed external, would itself be virtually as mortal as are all the mortal things that are around it. Since but for them, as causes of its feelings, it could not in these circumstances of complete dependence have any feelings whatever, and could therefore exist only in that state of original insensibility which preceded the first sensations that gave it consciousness of existence.

It is, in the true sense of immortality of life, immortal, only because it depends for its feelings, as well as for its mere existence, not on the state of perishable things, which are but the atmosphere that floods around it, but on its own independent laws—for the laws of mind, as well as the laws of matter, can mean nothing more—depends for the succession of its feelings only on the provident arrangements of that all-foreseeing power, whose will as it existed at the very moment at which it called forth everything and gave to mind and matter their powers and susceptibilities, is thus consequently in the whole series of effects, from age to age, the eternal legislation of the universe.

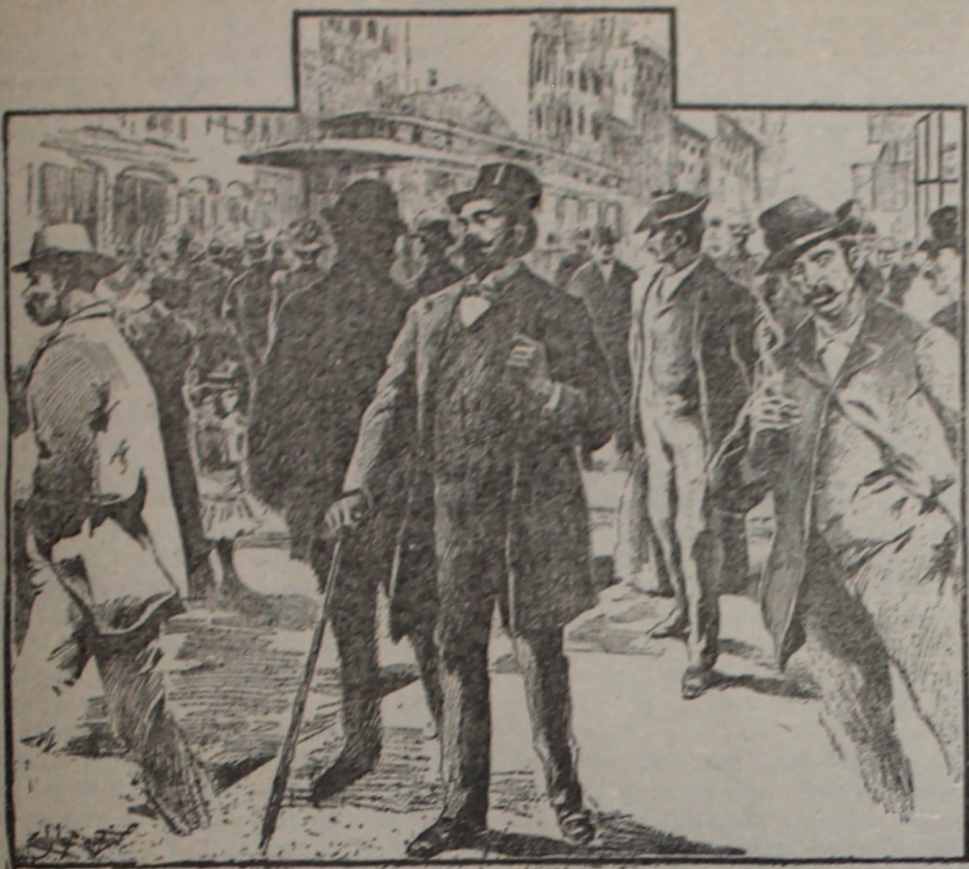
Columbus, O., May 31.

AUTOMATIC WRITING.

Writing executed by the hand, independent of the will, presumably by independent intelligence or spirit. If this be the presumptive, the term is misleading and unwarrantable. If it is spirit-control, it is in no sense automatic; and if really automatic, it must be concluded that the hand, independent of the mind, has intelligence, and often of a superior and astonishing degree. In automatic writing the subject may be entirely unconscious of what the hand is writing, or he may be more or less fully conscious of the ideas before writing. A division may be made into independent and conscious. A test of this phase may be made by standing by a table with a pencil in the fingers, the arm being held almost perpendicular to the surface of the same, on which the paper is placed. The whole arm should then be perfectly lax, and allowed to yield to the slightest influence.—Hudson Tuttle.

"Do unto others," etc., was probably a delicate way of warning to "Do not," etc., for it is beginning to manifest that sin or wrong does not wait to visit the coming generations, but pounces upon the wrongdoer direct—the same meeting with like sufferings that he occasioned his neighbor, even if through other means. Law is intelligent.

Indifference is often but a respectable term for selfishness.



AN INVISIBLE ATTENDANT.

THE PROPHETIC CLOCK.

To the fine sensibilities of blind Dr. McKahan of Clarksburg, W. Va., the daily walk of his life bears testimony of the companionship of invisible attendants, although he does not as yet understand it so. This man is attended, according to his story, by a spirit man who is well night ubiquitous. Dr. Clarkson is reported to have been for many years a successful practitioner. When his useful career was rounding to a happy close he was suddenly stricken blind. Simultaneously with this affliction came the visitations of the spectre for whose existence he can offer no explanation, but which to Spiritualists admits of a rational one, viz: that his mysterious visitor is some friend attracted to him by his condition, assuming the companionship for purposes of comfort and protection.

Dr. Clarkson has written a letter to the Medical Brief about his case and he will get as much information in reply as could be held on the point of a cambric needle. In the course of his letter he says:

"I am blind and have been since 1890. My blindness is attended by very curious and to me inexplicable phenomena. I here give you one of these apparitions as a sample.

"I am in the regular daily habit of walking on the street for exercise, and in these walks there comes to me out of the darkness and gloom of my perpetual night a phantom shadow. It has a human form and takes its place by my side. As I go along it goes with me, when I stop it stops, when I turn about it does the same, and acts like a sun-shadow, being black, and is often on the same side with the sun. It is present on a cloudy day, or clear day, and appears even in the darkest night. It is, therefore, clear that it is not produced by any external light.

"I think it is connected in some strange and unaccountable way with blindness as its efficient cause. My reason for thinking so is this: From my earliest childhood up to my present age, three-score and ten, I have never had any idea of these phantom visitors, and not until total blindness supervened have I had any such experiences.

"There have been constant visitors of some kind since total loss of vision, and they have come with more or less regularity ever since.

"I would be very glad to have a scientific explanation of these phenomena."

A clear, crisp night in November, 1875, Lieutenant Plummer, the officer of the day, was sleeping soundly in a quartermaster's made chair in his quarters at old Camp Supply; he had thrown himself into this comfortable receptacle a while before and taken up a book to kill time until the hour arrived that would permit him to make his rounds. Suddenly he sprang up; his action denoted that he had been startled, and the expression of his face showed surprise and anger. He hooked up his sabre, caught up his cape and threw it about his shoulders, and adjusting his cap, which had not been removed, hastened from his quarters. He returned immediately, however, and glanced at the little clock perched upon a shelf above his bed; it showed 2 o'clock.

He had reached the center of the parade ground on his way to the guardhouse, when he suddenly paused and listened intently, at the same time looking in the direction of the infantry quarters to the right, then hurried on rapidly. Again he paused; this time it was the voice of the sentry on Number 1—"Number one, 1 o'clock and all's well"—that arrested his footsteps. The cry was repeated in order by the other sentries, while the lieutenant stood immovable, greatly perplexed. It was 2 by his clock when he left his quarters; he strode on to the guardhouse. The ceremony of being challenged and giving the countersign over, he turned abruptly to the corporal of the guard:

"Who fired that shot, corporal?"

"The corporal heard no shot, loot-nunt."

"You heard no shot!" in amazement. "I heard it distinctly at my quarters and as I crossed the parade I heard some one running back of the infantry quarters. Didn't you hear it?" this was addressed to the sentry.

"I heard nothing, sir," was the respectful answer.

"Let the guard fall in and turn out the prisoners," directed Plummer, in tone betraying astonishment and vexation.

A careful inspection showed no deficiency; the guard was present, so were all the prisoners.

"Dismiss the guard," the officer said shortly; then added: "Sergeant, look sharp to that horsethief you have there."

In going his rounds Plummer made a tour of the infantry quarters, but without discovery; everything was

quiet. As he entered his quarters he observed his clock still marked 2. "Stopped," he exclaimed, "as my pay will be if I fail to account for that shot tomorrow." With this unpleasant reflection he threw himself upon his bed and a few moments later was sleeping soundly.

He was aroused by a peculiar thumping noise which was occasioned by the butt of the corporal's carbine as he knocked it on the floor in his endeavor to wake the officer of the day.

"What's wrong, corporal?" asked the latter, springing up.

"The corporal has to report the horsethief kilt, sor."

"What do you mean?" asked the astonished officer, now fully awake.

"He was after thyring to escape, sor, and Number One halted 'im, but the thafe wouldn't halt. Thin Number One fired an' missed 'im. Thin I chased 'im; an' as he was runnin' back of the infantry quarters I halted 'im, but he wouldn't halt, and I kilt 'im."

"When did this happen?" asked the officer.

"Just as Number One was calling 2 o'clock, sor, I pulled the trigger."

"Very good," corporal.

A moment later Lieutenant Plummer was again crossing the parade ground, his mind engrossed with the question whether the killing of the horsethief was proof of the fact that coming events cast their shadows before, or whether it was a fact, the peculiar premonition of which had been too carelessly regarded.—Edwd. Livingston Keyes, in Every Saturday Review.

A DREAM.

Years ago, before electricity became a much-used motive power in the hands of man, I dreamed of a purpose to which it would be applied in the future. In my dream I first wished to find my ancestral home and to see the beginning and progress of the race from which I sprang. Before my eager vision stretched a wild, uncultivated landscape and stalwart forms, bearing weapons of the chase and battle, were all around me. They were speaking in an unknown language, I could not understand them. An interpreter came and stood beside me. I questioned and he translated the answers.

The vision vanished as suddenly as it appeared, not one answer remained in my mind, the mental forces were not in perfect accord with the spiritual. Another view and a more civilized group appeared. Again I questioned, and an interpreter answered for them. I wished to know how they lived, where they came from and who they were. I saw their homes, their gardens, and how they worshiped, but the only distinct thought that remained was that I was in Normandy, France. (Only a short time ago I learned that one branch of the family did come from that country; I had never heard of it before.)

The third vision was glorious. It was morning, the first rays of the sun were gilding the towers and turrets of a feudal castle that frowned from a precipitous height upon the valleys below. The courtyard gates were flung wide open to the east and the sunlight flashed all its imprisoned brightness upon a group of horsemen, clad in the gorgeous splendor of barbaric trappings—crimson vestments, studded in silver and gold. In the center of the courtyard was the lord of the castle on a jet black fiery steed; a magnificent picture of noble manhood. "He is your direct ancestor," said a voice. The hunting horn sounded on the still air, and prancing steeds, flashing arms and all the glor-

ious brightness swept out of the gates and was lost in the mists of the valley.

Again I was among people, I knew not who. I could understand them and questioned them—only the last questions and the answers were distinct and abiding. With a mighty struggle I gasped: "Show-me-the-ship-of-the-past." In an instant I was by a lagoon from the sea. Before me was an old galley half submerged, its prow cut into a grim human face, a mass of unhewn timbers rotting and bleaching by sun and tide. Again I struggled to speak: "Now show me the ship of the future." Lo, in a moment the wide ocean was before me with a strange bark, long and narrow, resting on a waveless sea. It was prepared, I thought, for a sudden coming storm. I understood that the greatest width and length of the ship was beneath the water. Above the water's edge (encircling the ship), raised several feet, was a level space enclosed by a railing. It was several feet in width (a wide walk, as it were); then the rest of the ship was covered by an oval, close-fitting frame of 15 or 20 feet in height. There was absolutely nothing of the inner ship visible except what I understood were ventilators; this cover was removed in pleasant weather. There was neither mast, or sail or smoke escape. Again I questioned: "What is the propelling power?"

"Electricity!" The dream was finished, and I awoke after my wanderings as weary as a traveler from long journeying.

M. F. C.

SUCCESSFUL WATER-FINDING.

A good deal has been written lately about the failure of water-finders or "diviners," so that a rather striking case from Bedfordshire, showing the other side of the question, may not be uninteresting. A Bedfordshire gentleman, Mr. Plater, wanted water for his house and stables, so got a firm to sink a well 60 feet deep, this being the depth at which it was expected water would be found. However none was found, and then sinking was continued to 100 feet deep, but still without success. A bore was then put down at the bottom of this well, a further 60 feet deep, making a total depth of 166 feet, but still no water. At Mr. Plater's request a water expert (Mr. Gataker) visited the well, and said it was useless to continue the work at that spot, for no water would be found; but he felt absolutely confident that by sinking a well at a spot only 39 feet from there, there ought to be a plentiful supply of water at about 100 feet or so. Mr. Plater acted on his advice, and at 116 feet an abundant supply was found. The old well, although so close, is said to be still as dry as a bone. The expert in this instance had just returned from Egypt, where he had been working for the Khedive and the Egyptian government in Upper and Lower Egypt.

To advocate an error is slow suicide, whether known to be such or not. But a decline in health during advocacy betrays the wrong, while a truth generates physical and moral health in the long run. To be in accord with nature we must live the truth. Ignorance of the fact does not absolve the factor. Fire burns whether we believe it or not. So a discordant state of mind with nature generates suffering compatible with that condition—diseases that affect the brain and nervous system.

Some people don't need to be slandered to damn them. The truth is sufficient.



CHESTERFIELD CAMP—TO THE SPRING.

INDIANA CAMPMEETING.

The eighth annual campmeeting of the Indiana association of Chesterfield begins July 21st and ends Aug. 21st. The camp ground of the Indiana Association of Spiritualists is located at Chesterfield, on the Cleveland division of the Big Four railroad, five miles east of Anderson, one of the progressive cities of the Indiana Gas Belt, and about 40 miles from Indianapolis. The grounds consist of 34 acres of land, bordered by White river on the north, undulating, nicely shaded with forest trees, pure water, natural gas, and what above all else adds to the pleasure of campers, a solid turf of blue grass.

There is a lodging house of 40 rooms, dining hall, large auditorium, seance rooms, ladies' bazar building and many private cottages.

Everything considered, Chesterfield camp offers excellent accommodations to those who desire an outing, as well as to those who come to learn of the philosophy and proof of life beyond the grave.

The talent engaged consists of Mrs. Eva Pfuntner, J. Clegg Wright, Mrs. India Hill, Willard J. Hull, B. F. Underwood, Moses Hull and Mrs. Nellie Mosier.

Officers—President, G. W. Parkison, Yorktown, Ind.; first vice president, Carroll Bronnenberg, Anderson, Ind.; second vice president, E. B. Chamness, Alexandria, Ind.; secretary, Flora Harding, Anderson, Ind.; treasurer, P. B. Millsbaugh, Anderson, Ind.

Trustees — Henry Bronnenberg, Chesterfield, Ind.; Mrs. L. Murphy, Crown Point, Ind.; L. O. Edson, Hartford City, Ind.; James A. Boyd, Cambridge City, Ind.; H. J. Leonard, Alexandria, Ind.; Harry Griffin, Muncie, Ind. Superintendent of grounds, A. L. Morris, Chesterfield.

Some people are very easy to get along with, provided you do just as they think. They are of the selfishly conceited kind who do not look beyond their noses, nor feel any divine impulse within to aid suffering humanity. Effects in spirit, of course, will accord with such a cause in the form of isolation, surrounded by their own chilling aura, which attracts nothing that is consoling or sympathetic—thus reaping what has been sowed.

TWO LECTURES—By J. H. Randall. 10 cents.

THE DEVIL AND THE ADVENTISTS—By Moses Hull. 5 cents.

SPIRITUALISM IN THE CHURCHES.

(By Hudson Tuttle.)

One of the most promising signs of the times is the rapid extension of Spiritualism in the churches. This has been going forward since the first rap proved that a way of communication had been opened between the two worlds. It has been constantly accelerated, and now no one who has not thoughtfully canvassed the subject, can form an idea of the vast disintegrating force it exerts. Everywhere the laity are investigating, either through public mediums, whom they consult with all the secrecy that Paul did the woman of Endor, or in their own family circle they find evidence of the truth they hoped for.

For a time its acceptance produces no effect on their belief, but at length their views change, their educational bias yields, and creeds lapsed at their sainted mother's knee are found to be erroneous. Slowly the light breaks over the barren fields of theology and they become clothed with green and redolent with the perfume of flowers. There is joy in the new found life!

Almost daily we meet with members of churches deeply impressed with the truth of Spiritualism, generally they shrink from making public

avowal, not relishing the displeasure of their companions. They visit mediums and circuits secretly, or hold family circles with drawn shades. Often they are outspoken and boldly defend themselves by the teachings of the Bible. Such have not reached the conclusions to which the manifestations inevitably lead.

This acceptance of Spiritualism is not confined to the laity. The clergy are themselves affected. Even while speaking with scorn in their sermons, they can not free themselves from the influence of the flood of new thought and unconsciously their discourses receive coloring therefrom.

Thus the doctrine of Spiritualism, unaided by mortal power, enters the churches and proclaims itself under another name. No creeds, no human barrier arrests the coming of the new Gospel of Life, and while the hosts of ministers declare war against its name, it has infused their whole system with its new wine.

A Congregational minister who, instead of carrying his church with him, when he became convinced that its doctrines were false, resigned and went out as a speaker for Spiritualism, said sadly: "I labored in my church over forty years, and then outgrew its doctrines. I was a coward and resigned. Oh how I regret that I did not continue and take my church with me. I could have accomplished far more than I can now standing alone."

It is not cowardice for a preacher thus placed, to withhold the logical conclusions to which the new truth leads. It is the height of wisdom to lead gently onward and upward, and so firmly implant the first principles that the minds of his hearers will inevitably reach such conclusions. The laity will be far behind their ministers, yet constantly following, and with minds more receptive and less superstitious.

In the solidarity and unity of Spiritualism much is gained by organization, and at the same time, its diffusive power, its silent force of gaining a hearing with those most opposed, is weakened. Without the least organic movement it has won its way as no movement has ever before, and by the assistance of willing volunteers. While we are laboring out of the church to extend the doctrine of Spiritualism, the vastness of its disintegrating power is not comprehended. Methods should not be compared, for each and every one assists. The mighty tide which swells from the

sphere above us wafts us all onward, and we shall find the verbal expressions, the beliefs dogmas, which really are only of secondary importance, vanishing out of sight, while the truths common to all, and of vital import, will remain.

NEW HOPE FOR NEW JERSEY.

A recent number of the Public Health Journal observe as follows relative to a well-known pest:

"Two and one-half hours are required for a mosquito to develop from its first stage, a speck resembling cholera bacteria, to its active and venomous maturity. The insect in all its phases may be instantly killed by contact with minute quantities of permanganate of potash. It is claimed that one part of this substance in 1,500 of solution distributed in mosquito marshes will render the development of larvae impossible; that a handful of permanganate will oxidize a 10-acre swamp, kill its embryo insects and keep it free from organic matter for 30 days at a cost of 25 cents; that with care a whole state may be kept free of insect pests at a small cost. An efficacious method is to scatter a few crystals widely apart. A single pinch of permanganate has killed all the germs in a thousand gallon tank."

A thought or a proposition is as far away from the truth as it tires or wearies for an ill effect. If indulged in too long it becomes detrimental to health, for it does not vibrate harmoniously with nature. The mind needs stimulant as well as the flesh, and either one in discord with its native element is injurious.

30 BOXES OF GOLD.

Easy Mining for Pin Money.

To secure some desired information direct from the people, it is proposed to send a trim little box containing 5 gold dollars to each of 30 persons who write the most interesting description of their experience and observation on the following topics:

How have you been affected by Coffee drinking?

Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, pungent taste?

Have you ever discovered a better way to make it than to note the clock at the time actual boiling commences, (not when pot is first put on stove) and keep it boiling moderately for full 15 minutes, using 2 heaping, teaspoonfuls for each cup of beverage?

Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of the Food Coffee in its place.

Address your letter to the Postum Cereal Co., Lim., Battle Creek, Mich., writing your own name and address clearly.

Decision will be made and the 30 little boxes of gold sent out on June 30, next.

Every friends of Postum is urged to write, and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold will reach many a modest writer whose plain and sensible letter contains the facts desired, although the sender may have but small faith in winning at the time of writing.—Adv.



CHESTERFIELD CAMP—WEST OF PARK.

 * The World of Psychics *
 * and Liberal Thought *

In a note announcing the transition of Gladstone, Light says: "A few years ago there was a possibility of his following up some most interesting experiments in relation to our subject, and we believe that it was only the strong flow of the waters of politics that prevented him. Light for Nov. 8, 1884, contains some very important information on this point. It is not going too far to say that Mr. Gladstone was very deeply impressed by certain experiments which he carried out about that time. His remark that scientific men 'run too much in a groove, and are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought,' would be even more to the point today. But we shall improve—and get moved on, whether we like it or not."

The New Century announces that Point Loma, Cal., the site of the School for the Revival of the Lost Mysteries of Antiquity, will be the center where the congress of "Universal Brotherhood" will meet next spring. Already arrangements are being made for that event.

The subject of our navy is one which is all-engrossing at the present time, and the desire for accurate and reliable information concerning our vessels has induced the Scientific American to publish a Special Navy Supplement of 40 pages, with 90 illustrations. Every effort has been made to explain what the navy is. Comparisons have been drawn, not only between the various types of vessels, but also between different vessels of the same class. The descriptions are couched in untechnical language, and after a careful reading of this number any one can discuss the merits of the various vessels very much as he would talk of the good and bad points of a horse. The clear diagrams showing the differences between these modern fighting machines render analyses of this kind easy. It is beautifully illustrated by half-tone engravings and wood cuts showing not only the naval vessels themselves, but guns, gun turrets, conning towers, steering apparatus, etc. This number has a colored cover and covered map of Cuba. Price 25 cents. Munn & Company, 361 Broadway, New York, are the publishers.

Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, has engaged the Park Hotel, Staten Island, for the purpose of opening a branch of the sanitarium in the east. It is a Seventh-Day Adventist benevolent institution, all profits going to the medical missionary work. It is a cardinal principle of these Adventists that the human body, as well as the soul, is sacred to God, and that it should be religiously cared for.

A corporation has been formed with the secretary of the New York Stock Exchange at its head for the purpose of acquiring by option and purchase New England's abandoned farms, aggregating 1,200,000 acres, restock, reopen and resell them on such terms as to attract purchasers in the cities.

A Bombay paper announces that Mr. and Mrs. Thambynayagampillai are now on a visit to Vovilkudyirupu. Mr. Thambynayagampillai is the son of Judge G. S. Arlanayagampillai and son-in-law of Mr. A. Jambalingammudelliar.—Respectfully referred to any old Four Hundred.

The Philadelphia Peace Union, which has had its home in the state-house, Philadelphia, for many years, has been obliged to move. The head of the Union indiscreetly sent a letter of sympathy to the queen of Spain, in which he said that the United States was guilty of a crime in declaring war.

Speaking of the jubilee at Rochester the Kansas City (Mo.) Star says: "There can be no doubt that Spiritualism exercises a profound influence over the minds of men and women, both those of the devout and sensitive order, and those hitherto prone to the extreme of skepticism. The 'certain something after death' has taken to both these classes a form and certainty. The 'mysterious borne from whence no traveler returns' has become a poetic image only, being in fact but a nearby country, separated from this world by so thin a division, so narrow a zone, that from beyond it may be heard the sound of footsteps approaching the hither brink and the sound of loved and familiar voices."

Buckle, the author of the History of Civilization in England, wrote the following on Spain: "There she lies at the further extremity of the continent, a huge and torpid mass, the only representative now remaining of the feelings and the knowledge of the middle ages. And, what is the worst symptom of all, she is satisfied with her own condition. Though she is the most backward country in Europe, she believes herself to be the foremost. She is proud of everything of which she ought to be ashamed. She is proud of the antiquity of her opinions, proud of the strength of her faith, proud of her immeasurable and childish credulity, proud of her unwillingness to amend either her creed or her customs, proud of her hatred of heretics, and proud of the undying vigilance with which she has baffled their efforts to obtain a full and legal establishment on her soil."

What a cage is to the wild beast law is to the selfish man, says Herbert Spencer. Restraint is for the savage, the rapacious, the violent; not for the just, the gentle, the benevolent. All necessity for external force implies a morbid state. Dungeons for the felon, a straight-jacket for the maniac, crutches for the lame, stays for the weak backed; for the infirm of purpose a master; for the foolish a guide; but for the sound mind in a sound body none of these.

Never can there come a time in the farthest onward reach of the celestial journey when a living soul will no longer hunger and thirst after righteousness, for to do so is to hunger and thirst after God. Angels and arch-angels must stoop beside us to fill their golden chalices, as we our cups of clay, at this inexhaustible fountain. To hunger no more and to thirst no more is but to have our ever returning need perpetually satisfied, and from the overflow of our blessedness to become wells of the water of life to other souls.—Lucy Larcom.

Modern Socialism necessarily supposes the development of capitalism. It is the product and consequence of capitalism, and is the organic continuation of capitalism in the same way that capitalism is the organic continuation of earlier economic forms—Liebknecht.

Keep ye the law—be swift in all obedience, Clear the land of evil, drive the road and bridge the ford; Make ye sure to each his own That he reap what he hath sown, By the peace among our peoples let men know we serve the Lord.—Kipling.

Down in Clarion county, Pa., there used to live a man named Major Green, who had a half brother named John Green. Each spent the greater part of his life in thinking up jokes to play off on the other, and when John Green died the score was thought to be about even.

A plain stone was erected over John's grave by his family, and on it beneath his name and the dates of his birth and death was carved this simple inscription:

"He lived a blameless life."

But after it had remained that way for a week or two somebody added, "Until the year before he died, when he learned to play the accordeon."

Major Green passed to the great beyond a few months later, and it is generally thought by people who knew them that he had the last laugh on John when they met on the other side.—Cleveland Leader.

Joseph La Chance, who has been healing the sick in Minnesota without possessing an engrossed pigskin from some doctor factory, has been arrested and his work broken up.

Georgia has a prodigy in a four-year-old boy preacher.

The American Theosophical society has decided to make its headquarters at Cincinnati. The president is Dr. J. D. Buck, who is a well known physician of Cincinnati and one of the most active members of the Theosophical society.

GEORGE H. BROOKS.

Mr. Brooks was born in Munnsville, Madison county, N. Y., Oct. 2, 1853. He has been a sensitive as far back as he can remember. As a Sunday school teacher of the Church of the R. N. in Chicago he began to study for the ministry. During the latter he became interested in Spiritualism, and at a seance discovered his medial powers. Since then he has been an ardent worker in our cause. His principal fundamental work has been to organize societies and found lyceums—undying mementoes of any worker. He has also served as chairman of campmeetings—at Haslett Park, Mich., for eight years, and for the last two years at Cassadaga, to serve again next season. In 1883 he married Miss Fannie E. Short of Madison, Wis. Their home is in Wheaton, Ills. His phase of mediumship is semi-trance and psychometric reading. He precedes the latter by a lecture when under engagement.

CARRY THE NEWS TO THE ADMIRALS.

The report of a sermon by Rev. Dr. (Priest) Lynch of Utica, N. Y., contains the following bit of future parochial school history:

"We yield to no one when the question of patriotism is at stake. We point to the fact that of the 266 brave soldiers who went down on the Maine, over 200 were Catholics. And again we proudly point to the fact that the peerless Admiral Dewey, whose shots at Manila were heard around the world, is also a Catholic, as is Admiral Sampson, on whom all eyes are now turned. We have two major generals, and we proudly claim that the Catholics in the rank and file of the United States army are greater in number than the combined strength of all other beliefs."

Some natures can not resist doing another an injury when an opportunity affords that they think will go by undetected. That is the Spanish in human nature. Remember* the Maine.

DECLARATION OF PRINCIPLES BY THE ROCHESTER JUBILEE.

Following is the voice of the Rochester jubilee meeting on the mooted question of a Declaration of Principles. It was prepared by a committee appointed for that purpose:

"First—We acknowledge an unlimited intelligence in the universe of which we are all partakers.

"Second—The highest expressions of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

"Third—We recognize nature as one infinite whole, and her phenomena as the expression of life, energy and intelligence, imminent in the constitution of things.

"Fourth—Spiritual phenomena, throughout the ages, have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his progressive development.

"Fifth—We maintain the truth of spirit communion, and seek to aid in all possible ways its practical demonstration.

"Sixth—Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life, and further opportunities for unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

"We endorse the objects expressed in all noble reforms, as illustrated in the following:

"1. In the efforts to secure equal justice for all races and classes and both sexes.

"2. To protect innocent and helpless childhood by educating parents in the laws and duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.

"3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

"4. By encouraging temperance in all things, and relying on moral and social education as the remedy for all forms of abuses.

"5. By co-operation and fraternization as the remedy for political and industrial evils.

"6. By recognition of the brotherhood of man and the loving toleration of all differences of faith and practice in religion.

"7. By teaching and cultivating reverence for truth and a sacred regard for the interests, rights and well-being of every child of nature.

"8. By persisten, orderly efforts to improve ourselves and especially by cultivating a closer relation with the spiritual universe, and obtaining practical knowledge of the higher life by unfolding our own spiritual natures and seeking the helpful co-operation of the spiritual world.

"9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success in well doing.

—We own Manila. Do we? Well—do we take the Light of Truth? That is just as important for every Spiritualist family to know as the former. It was thought an impossibility to take Manila for want of force. But courage did it. Many are chary of taking the Light of Truth on account of the expense. A little courage to overcome the first investment will make it easier the next time, and then victory will be yours all the time. Try it.

THE NEW LIFE—By Thomas Paine. 10 cents.



SOCIALISM.

Light on a Much Misinterpreted Subject.

(By Prof. J. S. Loveland.)

In the middle of this century, in connection with the advent of Modern Spiritualism, there was a widespread rising of the democratic masses of continental Europe. But the iron hand of czar, emperors and kings crushed the movement for the time. But the spirit has not slept, and today the parliaments of France, Austria, Italy and Germany contain large numbers of Socialist deputies, and the number is increasing every year. Socialists are numbered by millions. And, even here, we find them by thousands, and rapidly increasing.

As there is a very great mistake as to the meaning of Socialism, it seems to me opportune to correct the errors, and put the subject fairly before the readers of this paper.

Not a few confound Socialism with anarchy, and imagine Socialists as plotting for the overthrow of all government, and the destruction of all social order. Instead of this they propose to secure all their wished for reforms by the ballot. They are democratic in the fullest sense of the word, and eschew all force unless it is forced upon them. They are more thoroughly opposed to war than any other political organization. Their methods are emphatically peaceful. Others think that Socialists are in favor of dividing all the present wealth among the people pro rata. This charge is equally as unfounded as the others. Socialists are not such fools as not to know that such a distribution, in the present condition of things, would result in a short time in establishing the same status of inequality as obtained before. Socialism advocates no forcible seizure of any man's possessions for the benefit of another, or of others.

Socialism is summed up in these immortal words: "We deem these truths to be self-evident, that all men are created equal, and by their Creator endowed with certain inalienable rights; amongst which is life, liberty and the pursuit of happiness." This is regarded as the great charter of American nationality. The Socialist asks for nothing which is not contained in that charter. Standing upon the broad humanitarianism of that document, he asks for life. Rather, I may say, he demands life. Life means something more than breathing lungs and circulating blood. It means all the means which are necessary for the development and happiness of life. To be born into this world, with no air to breathe, no food to eat, and no opportunities to acquire either the one or the other, would be a very questionable liberty, a very unwelcome, uncertain life. To be thus introduced, and find all the avenues and opportunities monopolized and held by others, would not be considered liberty of a very high order. To find yourself, at the outset, dependent upon the capricious pleasure of others, is the essence of all slavery. But such is the real condition into which a large proportion of mankind are born today. With the exception of the free air, they own

not a single opportunity to life; not the shadow of a right to life, only through the permission of another. They have neither house nor land, but must depend upon another for the privilege to even stand upon, and work the land to secure the means to live. Do you call those free who are bound in economical slavery? Is the Fellah of Egypt or the Ryot of India, who work continuously to pay the taxes imposed by European despots, free?

Socialism shows that political freedom is only a name where economic slavery prevails. And it proposes to make men really free by establishing equality of opportunity. Socialists affirm, with Jefferson, that the usufruct of the soil only belongs to man, consequently ownership "in fee" is not a human right but a usurpation, by the one, of the rights of another. Let every reader of this article ask himself how many men, women and children have any legal right to stand, or walk on this earth except it be in the public streets, which are public property. Everywhere else the many are trespassers or renters.

Socialists propose to establish the right of every individual to walk and work on the face of the earth, their great mother. It is not to trespass upon others' rights, but to recover their own, long since wrested from them by the priests and kings of the earth. They do not demand to eat the bread of others' making, but the right to raise and make their own bread. It is not the privilege of a tramp, but the rights of a freeman.

Socialists proclaim the brotherhood of man, and demand that government shall enforce the principles of this brotherhood, instead of the cannibalistic principles governing the social and business methods of our present civilization.

Instead of destroying or circumscribing individualistic initiative, they show that only in Socialism can individuals have that scope and freedom indispensable to a full and harmonious development. Then "an injury to one will be the concern of all," and a triumph of one the joy of all; then, and then only, will we have a full, rounded out individualism.

But perhaps, some reader is asking, "what is this talk in a spiritual paper respecting Socialism for?" I answer, if the work of Spiritualism is not to be along these lines it is difficult to see what permanent good it can do for the welfare of humanity. The present makes the future; but it is not the special notions or beliefs fostered here that make a glorious hereafter. It is not the wealth gathered from others' toil that will make the future rich. But it is the character which is developed here that will make a glorious future. But noble character is not developed by the spoliator of others' wage. Nor is it brought out from the slums—the sinks of crime, or the cheerless dens of pinching poverty and destitution. If the present makes the future, then the present must be heaven, for us to enter heaven when we leave here. This is the great teaching of Spiritualism. Can you have a heaven here in the present conditions of insane luxury on the part of the rich and the semi-starvation on the part of the poor? Impossible. In

the future, we shall have Dives and Lazarus confronting us again. Principles are eternal and must re-enact the same conditions in all the ages. Our work then must be along the lines of social reconstruction or we labor in vain; and Spiritualism, as an ism, will be as useless and powerless as is the church. The church has worked along the line of individual effort until the whole social entity is plunged into one great debauch of dishonest selfishness, from which, of itself, it can never escape. We have inherited, from the church, that same anarchistic poison, and can only escape by the inspiration of Socialism. Or, in other words, we must inaugurate a practical brotherhood. The selfishness of our present institutions will always remain so long as the institutions remain, and are cherished as being wise and good. And the institutions will remain as long as Spiritualists vote for them and give their voice and influence for their continuance.

About 50 years ago my attention was called to the subject of Modern Spiritualism. I had no need to be convinced of continued life. I was sure of that, as much so as I am today. I did not need to be convinced that spirits can come and manifest to mortals. I had learned that in the Methodist church. But there was one feature of the movement which made a powerful appeal to my reason and my hope. I had seen the wrongs and the injustice of our present social system. And the first, or among the first announcements of purpose from the spirit world was of a determination to revolutionize the religious and social systems of the world. It thus secured my loyal adherence. So far as the first, the religious systems, were concerned, most of the Spiritualists have been free to join hands with the spirit side and work for its overthrow; but when the social phase has been urged, like some of all time, they go back to the "flesh pots" of Egypt. But doctrines without practice will never save us, or the world. The tide of poverty must be stayed. The door to human effort must be opened wide. Class legislation must be repealed, and equal opportunities must be, shall be, afforded to all.

DREAM SLEEP THE SOUNDEST.

"The popular impression is that when persons dream their sleep is interfered with," remarked a well-known Washington physician, "and it is a frequent thing to hear persons say they dreamed so much during the night that they did not rest well. Now, the fact is, dreaming is as much rest or mental recreation as actual sleep in some respects, although it may not appear so on first thought. It is hard to prove this by actual experiment, because the conditions are so difficult to produce. There is a certain amount of evidence which can be used, however, to prove the proposition. Time and time again when persons have been waked up by others they have explained as a reason that they did not respond quicker that they did not hear the call. It is as clearly proved as anything can be that persons who are in a dreamy condition are much harder to wake than those who are sleeping, as they suppose, soundly. Take a parent, for instance a mother, when she is sleeping soundly, as she thinks, she can hear her child when it turns over or moves in its crib. Now, the same parent in a dreamy condition would hardly hear a knock at the door or other loud noise. The dream so controls the brain that during its pendency the sense of hearing is blunted."

INDIA'S GREAT NEED.

We have heard and read a great deal the last two or three years especially, about the occult wisdom of the east, how far it is in advance of the science of the west. In what this wisdom consists nobody one meets seems to know. The teachers from India whose picturesque dress gives them an impressive appearance, when questioned, look at you solemnly and answer oracularly and evasively.

There are persons who will feel ashamed of their credulity and gullibility when this craze has run its length. Already some of the disciples of these men from India who have imagined there was a shortcut to the profoundest depths of philosophic truth, to the very finalities of thought, are beginning to wonder why a land favored with such wealth of wisdom is so wretchedly poor in everything which pertains to the comforts and enjoyments of life. Why are the masses in India so ignorant of useful knowledge? Why are the women in such a relatively inferior and pitiable condition? The New Unity has ventured to say the right word on this subject—what many have thought, but out of courtesy to our India guests have been reluctant to say. In the following paragraph there is more wisdom of a practical kind than we have ever heard from any of these teachers from the East:

"There is something wrong with India. In these periodic disasters we read an awful arraignment of the conservatism and indolent philosophy which is the boast of India. The favored class among the natives have been too much enamored of contemplation, too much concerned about their astral bodies, too much concerned with the mysteries of the mahatmas. They have been too much in love with the supernatural world. Let them give the eternal a rest, take the infinite for granted, and apply themselves to the temporalities, the finite problems of planting and weaving, of feeding and clothing the bodies which they effect to condemn until they grow hungry. Then comes the wail that reaches around the world. Let India have more railroads, more electric lights, more drainage, more plowing, more popular education, more of the new women and the man of science, and less moonshine and superstition, and famine and pestilence will be come less frequent."

The last famine in India seemed to be the worst that has visited that land since 1877, when half a million persons died from starvation. A famine in 1874 caused many deaths. In 1868 in Rajpootana 1,500,000 are supposed to have succumbed from lack of food. In the province of Bengal, in 1865, fully 1,000,000 persons perished from famine. Yet India as a whole annually produces sufficient food for its aggregate population. The difficulty is in conveying it from the provinces in which there is an abundance to those parts of the country where the people are starving. When, owing to a long drouth or heavy rains, or the plague of insects and vermin, the crops of a locality are a failure, there are but the poorest facilities for getting food from elsewhere.

No amount of philosophical speculation on the part of the higher classes will supply the people with the needed means of transportation. What India needs is scientific knowledge, applied to the practical concerns of life and the sooner her best minds turn their attention from speculative philosophy to physical science and the practical arts, the better it will be for the people.

B. F. UNDERWOOD.

WILL THE COMING MAN WORSHIP GODS—By B. F. Underwood. 10 cents.

THE BANE OF JENNER

Vaccination a Fallacy and a Crime.

Now that the old time abomination of vaccination is being practiced on the soldiers, a word as to the fallacy of that precious dogma is timely. Professor Alexander Wilder in the May number of the *Metaphysical Magazine* gives the world the latest view of thinking men upon this last and worst relic of barbaric therapeutics. The following quotations serve to show the value of Professor Wilder's paper:

"There is among profound thinkers and observers a growing conviction that vaccination, so far from being a benefit to mankind, is itself, as a preventive, irrational and unscientific in theory, and actually the means of disseminating disease afresh where it is performed. Hence, while governments are stepping outside of their legitimate province to enforce the operation, the people who act from better information upon the subject are steadily becoming adverse.

"The contaminating of the body of a healthy person by the virus of disease, under any pretext whatever, is unphilosophical, unjustifiable, criminal. The possibilities are that he will not contract a contagious disorder so long as the standard of health can be maintained. To infect him with distemper on the plea of protecting him is preposterous.

"The lymph of a vaccine pustule contains no virtue or quality that will in any way remove the liability to contract smallpox. No one can intelligently deny that it is itself the product of decay of tissue—that it is produced by the decomposition or retrograde metamorphosis of the tissue of the body. It is but a little removed from absolute rottenness. This being the fact, the inserting of such material into the living tissues of another person is a culpable act, and nothing less than the contaminating and infecting of the body of that individual with filthy, loathsome, poisonous material.

Dr. Hubert Boens of Belgium has pushed the matter further, and announced even more alarming discoveries. The appearance and character of vaccine pustules have warranted apprehension that their remoter origin was from an infection more venomous than smallpox. The virus used by the earlier vaccinators had been derived from the diseased teats of cows and heels of horses. The disease in these cases was thought to be spontaneous. It appears, however, that every such case could be traced to a groom or a milker who was suffering from the 'bad disease.' No heifer or bullock had cowpox, but only milch cattle; and then only when the hand of the milker disturbed them.

"Even to have had smallpox itself affords no safeguard against its recurring. Louis XV. of France contracted the disease by inoculation at the age of 16, and died of a second attack at 64. Epidemics of small pox are as numerous and as severe as they were one or two centuries ago. Professor William B. Carpenter, the author of the text books on physiology, declared in 1882 that he considered the city of Montreal as thoroughly protected by vaccination. A few years afterward there broke out the most frightful epidemic of smallpox ever known on the Western continent. The panic was even more dreadful, extending into the United States.

"Men and women in a cheerful temper of mind, self-possessed, in a fair state of health, neat and orderly in their habits, are protected from disease as by a wall of fire. Health, we may confidently believe, is more contagious than any form of disease, and far more

likely to be contracted upon exposure.

There are hopeful signs in the sky. The people of Switzerland have rejected compulsory vaccination; and every country in Europe and America would probably do the same if there was an opportunity. A better intelligence must yet dissipate the thick vapor and let in the sunlight of the higher truth, the true evangel of healing disease instead of causing it."

Pages of the *Light of Truth* might be filled with equally strong testimony against the infamous practice. In view of this well known and irrefutable testimony the subjection of our soldiers to the horrors of vaccination is nothing short of criminal. Indeed the higher humanities are utterly impotent in the struggle with the medical buzzardism now fully entrenched and protected at every turn by the powers of law and custom.

OBSESSION.

In regard to this so-called phenomenon, being in a position to speak intelligently by reason of a knowledge that has been given me from long experience, I must venture to affirm that its dangers have been oftentimes exaggerated, also that the ounce of prevention is always at hand unless the brain of the subject is already diseased beyond repair. Cases there be where the mind of the subject being as I said, irreparably injured by long contact with evil influences, succumbs very readily to the thought projected from the further side of life by unclean influences, which, however, are powerless to reach unless attracted thither by the likeness of their own in the objective body. Similarly good and beautiful sentiments are borne like the thistle down on balmy breezes, but unlike that airy nothing, always alighting in such cultivated soil as best can produce, by their added force, a harvest of results beneficial both to the subjective and objective understanding and through these primarily often to the world.

Thus it is not only improbable but impossible that many of the instances of unbalanced minds attributed to this form of mediumship be true, since the average human mind stands susceptible in some small degree to the monitor conscience. Also note the danger signals and refuse—utterly refuse, to act under any condition or at dictation from any source whose character can be questioned in the least. Purity of purpose can only be expressed in language and sentiment befitting, therefore repel, dismiss positively, all thought that is not as high as the register in your own conscience, indicated by polarity with that which we recognize as the likeliest God within the soul, thus securing a birthright which none can question and which, when fully attained, shall reach the levels we are instructed to seek in the words of our Lord and Savior, Jesus Christ. "I desire that ye seek after righteousness, and one thing more, that we are not slothful, but diligent in so doing, joining knowledge thereby, where ye may not only be filled with the understanding of the things of the spirit, but be minded to impart to others the truth which shall set them free."

AIDA.

The difference between ignorance and stupidity is the inability to know through lack of development and the unwillingness to learn through animal stubbornness. The former is excusable, the latter is not, for stubbornness is not far removed from selfish conceit, and the latter is what generates bigotry.

STORIES FOR OUR CHILDREN—By Hudson and Emma Tuttle. 25 cents.

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ON THE NATURE OF SPIRIT.

From A. J. Davis's "Penetralla."

What do you mean by saying that spirit is substance?

I mean that spirit is the absence of nonentity; that matter, after reaching its highest state of unparticled attenuation, becomes a celestial magnetism; that the spiritual essence takes hold of this material magnetism; that, at this point, the two are married; and a succession of elaborations commence until the whole spiritual structure is completed. First, there is muscle; second, nerve; third, blood; fourth, tissue; fifth, brain; sixth, electricity; seventh, magnetism. When arrived at the highest point, vital magnetism, you have reached the seventh degree.

Let us now go further. Motion begins upon magnetism; life on motion; sensation upon life; intelligence upon sensation. Commence at the bone-basis and walk upstairs. Bone, muscle, nerve, blood, tissue, brain, electricity, magnetism, motion, life, sensation, intelligence. Twelve rounds in the upright ladder of existence!

Do you mean to teach that spirit is matter?

No; I mean to teach that spirit is substance. The most definite conception of nothing ever given to mankind, is, the theological idea of spirit!

Can you demonstrate that the spirit of man is a substance?

Yes; I can take the method of the scientific world, and affirm, as self-evident, that there can be no motion without force; that no substance can be moved without weight, which implies substance. Every person's experience is a complete demonstration that spirit is a substance; that spirit can move weight. Look into the street yonder; see persons, with bodies, weighing from 75 to 200 pounds. What an immense quantity; in the aggregate, how many tons? Those bodies of weight, solid weight, would not move if the spirits were gone out. No deception; it is real bone, real muscle, real matter. Can there be motion without force? Can substance be moved by no-thing? Can entity be moved by non-entity? The fact of your existence, of moving your body about from place to place, is evidence that spirit is substance. It requires intelligence to act upon sensation, sensation to act upon life, life to act upon motion, motion to act upon magnetism, magnetism to act upon the brain, and so on down through the sympathetic system—composed of membranes, blood, nerves, muscles—down until the bone is reached and controlled. Thus you go down the stairs every time you move your hand—down 12 rounds in the ladder of normal consciousness. Yet even move without thinking. You may produce a gigantic manifestation of muscular power even without thought. And why? Because your hidden spirit principle is composed of all vital forces. It can, therefore, think and do a great many things at the same moment. Every time a voluntary muscle manifestation is made, your thoughts pass through several telegraphic depots—sensation, life, motion,

nerves, muscles, etc., as already explained. Thus, telegraphic dispatches are sent by the will-force to all departments of the system. Man's spirit demonstrates its own substantiality; by means of its own normal manifestations. I appeal to no other Bible than to man's own life-book. Let every intelligent person, who doubts that spirit is substance, shut off all foregone conclusions, go into the innermost for ten brief minutes, consider this proposition in the light of his own daily and hourly experience, and quite certain am I that he will require no other or better argument.

LET GO.

"If you have lost youth and happiness—let go. If friends have proved false and ungrateful—let go. If you look back upon your life's journey with regrets—let go."—F. B. Dowd.

If we watch people for one day, we will find that every one is either trying "to get," or to "hold on" to things. With the business man, all effort is put forth in getting. Ministers preach "to get" converts to their creed. Teachers teach "to get" followers in their belief. Mothers desire "to get" everything for the improvement and good of their children.

Children are educated—a getting of the ideas of other minds. The whole world seems bent on "getting."

What does it all mean, this eternal and everlasting "getting"?

Just this: that we look for everything outside of ourselves. This tells the whole story—seeking and never being satisfied, holding on tight, if we succeed in deluding ourselves with the idea that we have got anything. We have looked outside for health, happiness, prosperity, heaven and God. We have expected to draw them to us, and therefore must "hold on" to them.

What is this gospel of "letting go?" When we feel sure of a thing—that we really possess it—we "let go." There is never any effort needed to hold on to a thing that is really ours.

Do we try to hold on to youth and happiness? To friends, love, life, wealth, if they are really ours? No; we are so sure of them that we "let go."

"Letting go" is an opening up, a receptive condition of mind. If you are wealthy, you can "let go," and spiritual wealth will pour in upon you. If you are poor, you can "let go" and the same spiritual wealth will flood you. This proves that opulence is spiritual; for we can be rich when poor, and poor when rich. "Let go, no matter what comes. It is not resisting. Jesus said, 'Resist not evil. And of course we would not resist good. So "letting go" is a gospel of non-resistance. Let us practice it and see what it will bring.—Katherine Newcomb in *The Life*.

Our brains are seventy-year clocks. The Angel of Life winds them once for all, then closes the case, and gives the key into the hand of the Angel of Resurrection.—O. W. Holm

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AS TO JUDGMENTS.

Emerson says: "God judges us at our best." What a thought is here presented! That we are judged on the basis of our best, not our worst efforts. That the all-seeing I Am is constantly benignant, compassionate in our shortcomings, and holding us to strict accountability from the standpoint of our best. The Sage of Concord must have had the same thought in view when he said that genius ever counts its achievements poor and short, falling back inevitably upon what it feels to be its greater possibilities. Excelsior springs from the edict of God judging us at our best. It is for us to dwell no longer on the failures of life, but press onward to more acceptable virtues.

The man is the child larger grown. So is the nation the man augmented by mere numbers. Who shall judge the good nation if it be not God who judges the good man? And let such judgment be man's judgment. How shall we judge each other if Emerson be right? Manifestly at each other's best. It calls for the positive creative good. Shall the nation judge the man after this manner? We say yes. The Christ said: "With what judgment ye judge ye shall be judged." On this hypothesis God is forever the good, the right for His judgment takes us at our best. It exacts more and better because the materials for these are at hand. The evil are the weak. To judge us at our worst is not judgment. It is vengeance. Is God vengeful? He said: "I will avenge!" "Vengeance is mine!" Evil is its own undoer. It is its own revenge. In the nature of ethics there can not be such an antithesis between God and Emerson as is here brought to light. God and Emerson were one to the extent of the latter's concept. Perhaps no man of modern times ever evolved a higher deific concept. His "God judges us at our best" could not relate to the God who said: "Vengeance is mine, I will repay."

And if we are judged at our best love must be the judgment. Hate alone takes a man at his worst. Such judgment never bettered a man. Hence by the judgment with which we have judged we are judged because compensation must be given, and our compensation is hate, and malice, and treachery, and deceit. We have so judged. This our apostasy, our reprobation. God has departed from us. We have judged ourselves. The religion we seek is that which shall unbind us from our false judgment and rebind us to the judge whose judgment takes us at our best.

We have cultivated hate rather than compassion. Love is the easiest and the greatest thing in the world, yet we have trodden her underfoot and in the mad trance of rebellion have

built up a humanitarianism whose logic is hate and whose end is death.

O for more Emersons, more Christs, giant souls who walk with God! Whose lives and work form interpretations of the Deific character! It requires a large soul to say "God judges us at our best." It took unwearied God a billion years to make Socrates, and Christ, and Shakespeare, and Emerson, and Kipling. Why must such a dearth of genius be and earth swarm with fools?

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

THE REAL MOTIVE.

Professor Goldwin Smith says that an alliance between the United States and Great Britain is preposterous because there is no continuity of policy at Washington and one administration making such alliance might have its work undone by a successor four years later. We cannot see the point of Professor Smith's argument. Might not the same be urged with reference to the changing policies of Great Britain? Continuity of policy is certainly as good here as there. But as a matter of fact the case does not hinge on changing policies in the administrative departments of government. There are many laws and treaties in vogue, some of them adverse to American interests, which have been kept inviolate for years.

The deep significance of an alliance of this nature lies in the common blood and the common destiny of the people. This does not involve merely the politicians and money kings. There is a power greater than they. True it may be urged that the American stock is made up of racial and national qualities in which the Anglo-Saxon is but a part. The same is true of Great Britain. Still the leading and governing powers of both nations are largely Anglo-Saxon, and upon this rests the argument of the proposed alliance, so far as racial qualities go. But while this is so, the deeper motive lies in those principles of self-government which, in theory, and somewhat in practice, have been the ruling forces in the tremendous advances made during the past century. The ethics of the Declaration of Independence is the political and social gospel of the two nations today. The struggle to perpetuate those principles is going on in England with as much, if not more, vigor than obtains here. The abuse to which they have been subjected by the colossal apostates who now rule both nations is at the core of the wonderful movement which has electrified the world.

NOT FOR VENGEANCE.

Massachusetts Unitarians have petitioned Secretary Long—a Unitarian—"to refuse to purchase any goods of any kind bearing the motto 'Remember the Maine' and in all ways to discountenance the use of this motto or any other calculated to foster the spirit of savagery against which we are contending." These good people base their petition on their "abhorrence of the spirit of vengeance manifested in such a war cry." It is altogether likely that this is a far-fetched inference. The Maine disaster was the last drop in the bucket of Spanish perfidy. It culminated there. Vengeance is not implied nor involved in the cry "Remember the Maine!" any more than it is in the shaft on Bunker Hill. Some interpretations of history make out that the sign "In Hoc Signo Vinces," which inspired Constantine's crusaders, was a mark of vengeance, but we do not include these good Unitarians of Massachusetts in that belief.

THE SCANDAL OF TRUTH-TELLING.

Prof. McGiffert must leave the Presbyterian church. As noted in these columns two weeks ago, the Pittsburg presbytery memorialized the general assembly to look into his case, and that august body's committee on bills and overtures spent thirty hours discussing the memorial.

Now all this tempest in a tea pot has been brought down on the devoted head of Prof. McGiffert because he wrote a book in which he was incautious enough to make it possible for the average lay Presbyterian mind to infer that the stability of the solar system would not be upset if the Lord's supper should be eaten at home as well as in the church. The awfulness of Prof. McGiffert's offense is set forth in the report of the aforesaid committee, which characterized the book as "a flagrant and ominous scandal, the most daring and thoroughgoing attack on the New Testament that has ever been made by an accredited teacher of the Presbyterian church in America." The general assembly, accepting the report, "counsels Dr. McGiffert to reconsider the questionable views set forth in his book, and if he can not conform his views to the standard of our church, then peaceably to withdraw from the Presbyterian ministry."

As the professor can not well eat his words and maintain his self-respect, the probability is that the Union Theological seminary will be nearer the dry rot of ecclesiastical chaos to the extent of the usefulness of another progressive man, and the church well rid of an obnoxious heretic.

Wonder what the preacher of the Sermon on the Mount really thinks of such Quixotry!

CUI BONO?

It is interesting, as evidence of the petrification of mind to which the ignorant followers and upholders of our rapacious political economy have been brought, to read the newspaper comments on the death of Edward Bellamy. In view of such colossal blindness and apostasy it seems indeed a hopeless task for any humanitarian to show his hand. Moreover, the stupor into which the great masses of readers and workers have fallen indicates the soil whence spring the flippant if not imbecile criticisms one sees in these comments on the taking off of one of humanity's great apostles.

"Looking Backward" is referred to by a big Buffalo paper as "little more than a fantastic guess."

The Indianapolis Sentinel alludes to Bellamy as a "dreamer" and to "Looking Backward" as "an accident," and that it "has probably done a great deal toward adding one more to the permanent delusions of the human race." A Detroit paper says: "His greatest efforts were no doubt expended in newspaper work." This is about as severe as a Spanish opinion of American resources. "Equality," Mr. Bellamy's last work, pronounced by the brainiest men of the day to be a profound and timely book on social economics, is referred to as among the "best selling books," but "has created very little discussion."

And so it goes through a long list of these "moulders of public opinion," men as thoroughly incompetent of judging Edward Bellamy as jackrabbits are of judging between a popgun and a thirteen-inch cannon. And yet these are our educators. They voice and echo the tide of popular thought. Before them philosophy squats and pays for the privilege of giving homage.

WHO IS RIGHT?

An Explanation of a Complicated Matter.

St. Paul, Minn., June 6, 1898.

Editors Light of Truth: I write to enquire what disposition you have made or intend to make with my books. If you intend to keep and dispose of them all, you will please send me two hundred dollars that you have of my money, or that amount in books at 36 cents per book. I dislike very much to make my troubles with you known to the world, through the "Progressive Thinker," but will be compelled to do so if you do not make amends to a much injured old man who has in no way ever harmed you and would even now do you all the good that lay in my power, provided you will do the fair thing by me. Hoping this will touch a tender cord in your nature, and that you will respond at once and do me justice, I am truly a friend to all those that work for the good of humanity and the cause of the Spiritual philosophy. Please answer immediately and save further trouble. Direct to 486 North Exchange street, St. Paul, Minn.

DR. WM. CLEVELAND.

The above is a piece of threatened blackmail which the Light of Truth deems best that its readers know about, and it shows the spirit, or some of it, with which people "on the ground floor" have to deal.

Following is the estimate furnished on 1,000 copies of Mr. Cleveland's book, to which he agreed, and this company proceeded with the work, the book to contain 400 pages, in cloth binding:

Composition	\$143 00
Press work	40 00
Paper	71 28
Binding	180 00
Proof reading and make-up	30 72

Total

Terms:

\$100 00 with manuscript.
100 00 when book ready for binding.
265 00 when books are delivered.

\$465 00

\$200 00 of this has been paid, leaving a balance still due this company of \$265.00. The whole issue of the books was thrown on our hands and efforts were made time and again to collect the amount due, without success. Letters to Mr. Cleveland asking for disposition of the books were unanswered. Finally this company placed the book on sale at a low figure to recoup itself, and about 350 copies have been sold, leaving on hand some 650 copies.

These are the plain facts of the case. This company has paid all the bills incident upon the publication of the book, still has a large part of them on hand in the way, with no sale nor any prospect of it, and now after well nigh two years of unbroken silence this man, who takes pains to advertise himself as "truly a friend to all those that work for the good of humanity," etc., etc., uses the United States mails to forward a threat to blackmail this paper unless it makes amends "to a much-injured old man."

To show that we have no spirit of malice we shall gladly offer to Mr. Cleveland enough of his books to make up the two hundred dollars he says we owe him.

Would it not have been more in line with the teachings of Spiritualism had the jubilee convention at Rochester voted to pay the deficiency bills of the meeting, instead of voting to send a few officers on a junket tour to Europe?

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THIS HAPPENED IN COLUMBUS.

Well, they got into the city prison, anyway; not of much account, just a few babies and their mother. You can see the same kind of a crowd in any old ditch in the bad lands at any time of day. But it was raining very hard and two police officers saw them huddled together in the street and they had a patrol wagon take them in. They, the rubbish, staid "in" till the next morning. Strange that nobody save a couple of officers should have seen them! They were not fugitives, had committed no crime. They indiscreetly lived, that is all. They were on the street in the rain because their all was on the street. It was a case of attraction for old associations. Miss Gould, Miss Astor and Miss Vanderbilt have the same feelings. These God's acre people were with their attractions—a few bits of furniture and some rags which had been set out of Mr. Kipp's tenement house by a constable, because the woman's drunken husband got behind in his rent. Strange, too, that a sensitive constable should have chosen a rainstorm as the proper time to throw a poor, famished woman, five babies and a small lot of other things into the street!

Mr. Bernhard Kipp is the man who disgraces the part of Abou Ben Adhem in this little drama of civilized savagery. The recording angel of his soul will write him down—well, just plain mud.

O, come to think, a man named Sikes passed by and he gave the woman \$2 while it rained. Mr. Sikes' name will not go down in history with the same éclat that will accompany the sterling virtues of Senator (?) Hanna.

WANTED.

Readers for Professor Loveland's Essay on Mediumship. This office is constantly in receipt of inquiries concerning mediumship and its philosophy. To all inquirers this book will prove to be of inestimable value. It contains the ripe thought of the venerable Loveland, philosopher, teacher, and humanitarian. The times demand education. We know of no people who require it more than Spiritualists. We know of no people who require the cultivation of a tolerant spirit more than Spiritualists require it. If Spiritualism is ever to work out anything in many of them other than the mere consciousness of a future life, now is the time to begin the process, and the Essay on Mediumship is a good thing to start on. Get this book and ponder upon it.

THE ARCH SIN — INGRATITUDE.

That monumental fake, "brotherly love," was conspicuous enough in the absence of allusion direct or remote on the part of our exchanges anent the recent golden jubilee of Spiritualism. We may be in error, but so far as our observation extended not a line was printed about it in any Theosophical, astrological, psychical research, mental science, hypnotic, metaphysical or other periodical that finds its way to this office. And yet not one of these fungus growths but what owes its life and sustenance to Spiritualism. Were it not for what Spiritualism has done there would be no more place for them in the field of progressive thought than there is for sixteenth century birds' nests. If we have overlooked any allusion to the great celebration by these papers who harp on "brotherly love" we shall be most happy to acknowledge the same and print what was said if sent to this office.

The Light of Truth is a newspaper as well as a journal of advanced thought, and its columns are constantly filled with matter pertaining to the work these various petty movements are engaged in, and commendations are made when anything of a commendable nature is seen, but they are as hermetic as oyster shells with reference to the great evolution that gives them life.

THE USES OF ABUSE.

Spiritualism has sustained more blows than any movement ever inaugurated for the upliftment of humanity since the end of the Dark ages. This is infinitely to its credit and the sure criterion by which to judge of its ultimate triumph, a triumph possible only through and by the disciplining processes incident to man's evolution.

A thing not fit to be abused is not fit to exist. A nonentity is never the victim of obloquy. The man who goes through life without being abused, mocked and slandered is a stick, a punk stick at that. Men of this stamp never accomplish anything. They are used merely as lighters for other people's firecrackers. The sculptor chisels from the uncouth granite the form he covets. So character is chiseled, and the sculptor is discipline with chisels of abuse, adversity and toil. The discipline of a great cause is the same as the discipline of an individual. In no other way can form, feature, character and stability be brought out. "Whom He loveth He chasteneth," contains a deep significance when we view the harrowing course over which truth plods to obedience by mankind.

Wherever Spiritualism is abused, there it is working its divine mission. That is the way of the truth and the life.

Read the war revenue bill as agreed upon by the senate and house. The government, it seems, has the right to and does meddle in the industrial and financial affairs of the nation in a vigorous way not at all to the liking of many people. Now if it is just that this tax be levied by a government which has not control of and no interest directly in the implements of production—land, labor and capital, how much more just would the tax become were the government to have such control and interest!

Miss Lillian Whiting, one of our ablest contributors, has gone to England for a short season of needed change and the inviting of new inspiration for continued work in her grand mission. Her address will be care of Brown, Shipley & Co., London, England.

BRIEFS.

It was "Hobson's choice."

To irritable people: Don't read the war news in the daily papers.

Spain's financial situation is a worse menace to her than our fleets.

How many people whom you have approached during the past week have been made the better for it?

Most marriages result in as much happiness as anybody could expect, except the parties most interested.

The amalgamation of the American Journal of Palmistry with its contemporary, Planets and People, is announced in the June number of Planets and People.

There is an important bit of writing in our issue of May 28th, on eighth page, at the head of the fourth column, to which the attention of our readers is earnestly directed.

Our thanks are extended to Professor C. Payson Longley for a copy of his sterling "The Grand Jubilee," composed especially for the national jubilee of Modern Spiritualism.

Bradstreet's report shows that about 90 per cent of the business failures are firms of \$5,000 and less capital. Note the nature of the competitive warfare, the gorgon devouring itself.

The best thing we observe in the current issue of our esteemed contemporary, the Banner of Light, is a little personal card on the editorial page signed Harrison D. Barrett.

A European junket by officers and others representing the N. S. A., on top of a \$5,000 deficit at the Rochester jubilee, knocks the spots off Colonel Sellers and Wilkins Micawber.

It is added proof of the greatness and varied resources of the American people that this nation can conduct a foreign war costing a million dollars a day and at the same time hold an exposition of the arts of peace such as the Omaha affair.

Nellie Grant Sartoris is to marry General Henry K. Douglass, the last of Stonewall Jackson's staff, who fought against General U. S. Grant in the last war. Thus the breach between the North and South is healed by the God of Love.

Mr. and Mrs. Richmond have sailed for England to represent the N. S. A. at the international conference, June 19, 20 and 21. Their address will be care of Dr. Densmore, Kneeworth House, 78 Elm Park Road, South Kensington, London, England.

Miss Margaret Gaule sailed for Europe on the 4th inst. with a party including Mr. and Mrs. Goucher of Philadelphia. Miss Gaule will be absent until August. Correspondence addressed to her at this office will receive attention on her return.

A. N. Lewis of Montpelier, Vt., on the authority of the Hon. Charles Dewey of that city, writes to the Buffalo (N. Y.) Commercial that Admiral Dewey is an Episcopalian. From the record made at Manila we conclude that Dewey's piety doesn't count much.

He who is overanxious to find reasons for unbelief will never become convinced of anything of lasting benefit. The bent of some minds, many minds, in fact, is to determine for their own wee small selves how little of truth there really is in this busy world.

"Dr." F. O. Matthews was fined \$50 by Magistrate McKenna of Pittsburg the other day for being a suspicious person. Matthews is a gilt-edged fakir, who ingratiates himself in the noodle-pates of wonder-monger Spiritists and then swindles right and left. He has recently been operating in Allegheny.

"The renowned scholar and orator," as a rostrum worker advertised himself in Syracuse, was too fresh an announcement for that salty burg evidently,

for one of the newspapers proceeded to roast him in a style that would have turned the dust of Thackeray green with envy.

Mrs. R. S. Lillie has issued a choice selection of songs under the title of the Golden Jubilee Souvenir Song Book. It is tastefully designed and contains 32 songs of great favor among our people. This song book may be had of Mrs. R. S. Lillie, 305 Larkin street, San Francisco, Cal. Price, 10 cents. Special rates in lots of 50 or more.

Our hand to the Boston dailies. They don't print to any extent the proceedings of police courts. Whether it be out of consideration for the common decencies or in obedience to the mandates of politicians whose bone and sinew are paraded therein, we don't know and care little. It is an indication of progress at least when newspapers for any reason draw the line at the ooings of a police court.

The Scribes and Pharisees of Minneapolis and St. Paul are marvelling again. It is on record that the prototypes of these gentry "marvelled" when the Nazarene performed his works. They marvel now at the works of a healer named La Chance, who is performing cures similar to those of Christ and insists that his patients must have faith. The case, so far as the healer is concerned, is fully made out, if we are to credit the Scribes and Pharisees.

These be piping times for the military martinet. A New York paper has prepared a list of what might be called the aristocracy of the "pull." It numbers thirty-eight army appointments, classified as "sons of fathers," "grandsons," "nephews," "son-in-law," "children of the social pull," and "ex-governor." In the first list are eighteen captains, four majors, two lieutenant-colonels and one lieutenant. The other lists contain eight captains, three majors, one lieutenant colonel and one lieutenant. Out of this list there are but four officers of experience, and three of these have had no experience outside of the militia.

"Where are we at?" Mind, which doles out wisdom on the copyright plan, is "dead agin" hypnotism as a therapeutic agent. Charles Brodie Patterson and Doctors Spitzka and Sternberg are lugged in to give tone to the announcement. Just now a great effort is being made by the medical profession to rescue hypnotism from impostors and charlatans and make it exclusively their own. As this means the transfer of hypnotism from the operations of one species of charlatanism to that of another, we fail to see why Mind should quote from the medical charlatans to bolster up its ipse dixit that hypnotism as a therapeutic agent is dangerous to the nervous and mental systems.

The Methodist Episcopal church, South, is publicly accused by one of its prominent members of false pretense in securing a war claim of \$288,000 recently granted by congress. The false pretense in question is the lobbying by preachers and the payment of \$100,000 in fees by the church to a lawyer for his part in working the claim through congress. While the debate was in progress Senator Tillman saw the African in the fence and asked if a large sum was not to be paid out of the claim, if passed to attorneys. Steps were taken to ascertain and a reply from representatives of the church was made to the effect that no such payment was to be made to any attorney. The attorney gets the \$100,000 and the question, Who lies? looms up like a battleship. Parties most interested are reticent, indicating that the deal is one of division and silence.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number XVII.

Before reading Jer. 15:16-17, it may be well to again remind the reader that by the term "thy word" and "thy words" mediumship or inspiration is meant. Here the prophet says: "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord of hosts. I sat not in the assembly of the mockers nor rejoiced; I sat alone because of thy hand; for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou be altogether unto me as a liar, and as waters that fall?"

Here the prophet rejoiced in his mediumship, but it drove him out from among men; he could take no part in their mockings or rejoicings; instead of that he sat alone, "because of thy hand," that is, because of the spirit power upon him. Notwithstanding his mediumship, which drove him out from among men, was powerful, it was disappointing. His guide, or guides, did not always tell the truth. He said to his guide, "Wilt thou be altogether unto me as a liar and as waters that fall?"

In several instances Jeremiah tells his guide of his mistakes in language rather more emphatic than elegant. In Jer. 20:7, he says: "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am held in derision daily, every one mocketh me."

His control was stronger than he was and "prevailed." The consequence was that he was held in derision and all the people mocked him because of the failures of his predictions.

In chapter 15:17 it will be found that the people took but little stock in the inspiration of Jeremiah. He says of the people: "Behold, they say of me, where is the word of the Lord? Let it come now."

But he says to his guide, although the people did not believe in him, "thou knowest that which came out of my lips was right before thee."

In chapter 18 he had much trouble. In verse 18 he says the peoplesaid: "Come and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue, and let us not give heed to his words." Thus it is seen that his mediumship rendered him quite unpopular. The people set traps for him. He says, "they have digged a pit for my soul."

In chapter 26:16, the people wanted to put Jeremiah to death because of the falsehoods he had spoken when under influence, or, in the name of the Lord; but Jeremiah assures them that other prophets had been as wild in their predictions as he had been; and that they were not put to death for it. The explanation that he gives was, that the Lord had repented. His exact words are: "Michah the Morasthite prophesied in the days of Hezekiah, king of Judah, and spake to all the people of Judah, saying, thus saith the Lord of hosts: Zion shall be blowed like a field, and Jerusalem shall become heaps, and the mountain

of the house as the high place of the forest. Did Hezekiah, king of Judah, and all Judah put him at all to death? Did he not fear the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls."

In Jer. 28:10-13 this prophet and another medium by the name of Hananiah got into a dispute over their mediumship. It seems that "the word of the Lord" told Hananiah one thing and Jeremiah directly the opposite. Jeremiah went so far as to say to Hananiah, in verse 15, "Hear, now, Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore thus saith the Lord, behold, I will cast thee from the face of the earth; this year thou shalt die, because thou hast taught rebellion against the Lord."

It is stated that Hananiah died that year, proving either that Jeremiah had the power under certain conditions to foretell events, or he had a hypnotic power against which Hananiah, the more sensitive medium, could not stand.

In chapter 32:3, Zedekiah the king shut Jeremiah up for using his mediumship and prophesying falsehoods, but Jeremiah gave tests notwithstanding. Verses 6 to 9 contain a record of as good a test as is often given. Here we read that Jeremiah said: "The word of the Lord came unto me saying, Hanameel the son of Shallum thine uncle shall come unto thee, saying, buy the field that is in Anathoth; for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; for the right is thine, and the redemption is thine; buy it for thyself; then I knew that this was the word of the Lord. And I bought the field of Hanameel my uncle's son that was in Anathoth, and weighed him the money, even seventeen shekels of silver."

This man was convinced of the truth of Jeremiah's prediction. He said: "Then I knew that this was the word of the Lord."

Jeremiah was not himself a writing medium, but he had in his employ an amanuensis, who wrote down the words as the spirit spoke them through the lips of the prophet. This man was put on the witness stand and asked, "How didst thou write all the words at his mouth?" Then the record says, "Then Baruch answered them, he pronounced all these words unto me with his mouth, and I wrote them with ink in a book."

In Jer. 37, the word of the Lord came to the prophet and made him prophesy against his own people, and predict a victory for the Chaldean army; the result was that Jeremiah got himself put into prison. Even then the king obtained secret sittings with him as a medium. He begins his prediction in verse 6. Verses 16-17 read as follows: "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan, the scribe; for they had made that the prison. When Jeremiah was entered into the dungeon and into the cabins, and Jeremiah remained there many days, then Zede-

kiah, the king, sent and took him out; and the king asked him secretly in his house, and said, is there any word from the Lord? And Jeremiah said there is; for said he, thou shalt be delivered into the hand of the king of Babylon."

Jeremiah was constantly in trouble with other prophets and seldom permitted an opportunity to give them a sly dig to go by unused. In verse 19 he says to the king, "Where are now your prophets which prophesied unto you, saying the king of Babylon shall not come against you, nor against this land?"

In chapter 43:2-3 they go to Jeremiah and accuse him of speaking falsehoods in the name of the Lord. They insinuate that he was under the pay of one Baruch. The matter reads as follows: "Then spake Azariah, the son of Hosahiah, and Johanan, the son of Kareah, and all the proud men, saying unto Jeremiah, thou speakest falsely; the Lord our God hath not sent thee to say, go not into Egypt to sojourn there; but Baruch, the son of Neriah, setteth thee on against us for to deliver us into the hand of the Chaldeans, that they might put us to death and carry us away captives into Babylon."

WHY A PERSONAL SECOND COMING?

Speaking in a general sense, we have had the letter or shell of religious thought and Bible knowledge for centuries, until in these "latter days" the spirit or heart of it—the real interior spiritual truth—is vouchsafed again, or a second time, to a waiting world. These modern facts of spirit return, of mediumship, of men and women speaking words put into their mouths for the occasion, are all so much like what took place in Bible times that one can not help but realize that they must also really have occurred; and it is in this association of the old with the new that we find much of the real value of the second coming of spiritual truth, though of course the study and reception of the new naturally precedes its association with the old.

But for all we attain a general idea of mediumship as the key by which to understand what is recorded in the Bible, and even go so far as to apply this knowledge in solution of the great and central mystery of Jesus as the Christ; yet we can not be really sure of our knowledge—the reason of our faith—nor would the modern spiritual movement be complete as compared with the olden one, unless Christ came again in personal form, i. e., that God, or Spirit, or an organized spirit world should manifest through another specially prepared instrument more nearly like what Jesus must have been than the average medium of today.

Seldom is a play of any real merit put upon the stage without a leading or central character prominent in it, supported by such others as are needed to complete the action of the whole, and if man follows this plan upon the mimic stage, how much more should we expect God, as arisen man, even, to put his plays or movements upon the stage of life itself in a similar manner. He did so in that great spiritual drama of actual life which took place in the first century, and He naturally would do so again today in this modern one, so fitly considered by many as representing the long looked for second coming of Christ—the coming again of spiritual truth as well as a special exponent of the same, or an impersonation in the flesh of God's will and wisdom to mankind.

Like, as with the Bible, there will be two points of view by which to

judge him—the outer and inner, the exoteric and esoteric—the material and the spiritual—the life and teachings upon the one hand and the conditions under which they are given upon the other.

Further, and in conclusion, the appearance upon the scene of several claimants for the new Messiahship, each having his own part to play in presenting the idea of such a character, being a man like other men—except in the degree of spiritual unfoldment attained and the gift or power vouchsafed from above—goes to show them quite plainly as so many stepping stones that lead progressively to a still higher and final manifestation of the Christ to man.

Because many think that the general coming again of spiritual truth, together with the growth of the Christ or spiritual principle in man himself, is all the "second coming" there will ever be, i. e., that a spiritual fulfillment will constitute the only literal one, I write these few lines in justification of the Bible idea of a personal coming as well.

The parallel chapters, Matthew xxiv, Mark xiii and Luke xxi are well worth reading in this connection.

W. J. CUSHING.

Brooklyn, N. Y.

INFINITE OMNIPOTENCE.

All law, considered as the motive power of the universe, must be mathematical in its adjustment of substance, and rule with mathematical precision.

No potential subtlety can make the half greater than the whole by the application of any known mathematical law; nor likewise by any form of creative law can the offspring precede the parent, or the effect precede the cause.

All law is equally invulnerable to the functions of individual will, and any functionary with a capacity to design can become omnipotent only by the ability to change infinite law or to thrust impregnable barriers between cause and effect.

When law becomes a plaything in the hands of a speculator it loses its prime function, and consequently its force and identity.

If a designer is working through the universal law, or any branch of it, he can be so doing only by virtue of its plastic condition; and by which it is shorn of all vestiges of stability; thereby surrendering substance to a capricious rule, which by this universal sacrifice of constancy in universal government, must indisputably give us as a terrible reality what has heretofore been but an imaginative shadow, a typical world of chance.

E. V. MORSE.

Lorain, O.

DR. PEBLES' BOOKS.

WHO ARE THESE SPIRITUALISTS?—A pamphlet of testimonials relative to Spiritualism. 15c.

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VOICE OF THE PEOPLE

DOESN'T LIKE IT.

Editor Light of Truth: I am much surprised to note editorial in Light of Truth, May 28, head line "The Proposed Alliance," etc. I thought the Light of Truth more truly American and a better friend of humanity—of the wealth-earners, than that. Does not the Light of Truth see where this "alliance" cry springs from? It is from the plutocratic press and the British and American bondholders—and why England is so (apparently) friendly to this country today, saying "stebo" to our (blind) private warriors? British capitalists own more than half our railroads, nearly all the breweries, distilleries and the principal flour mills, and an immense amount of land and buildings. The interest, dividends, rent and freight money going to England every year from the hand of American labor is not less than \$1,200,000,000. Why should not the "pirate nation" be "friendly," and say to us stupid asses, "Go ahead, seize all the territory you can find and keep all you seize. Do as we have done. We have been 'freebooting' two hundred years, and just see how rich we are—in Lombard street. Why can't Wall street become just as rich?" and so on to the end of a pirate nation's chapter. Now just repeat the familiar article in the second column, "The Enemy at Home," and ask candidly who on the face of this earth is more responsible for these infamous conditions than "Our friends" (?) the British bankers, bondholders and land grabbers? Are they working for the best good of humanity? What do our spirit friends say of such men and their actions? Where is there a rood of soil under British rule where the common people, the wealth producers, are prosperous and happy, according to their merits? How is an alliance with Britain to bring relief and blessings to the working people of this country, and how are they to be benefited by creating a big navy and a great standing army, and the creation of another great bonded debt? How are they to be blessed by giving the banks complete control of the nation's money? And yet anyone with half an eye should see that this war, begun for a specific, limited purpose, is being controlled and prolonged by the plutocratic powers to accomplish those very ends which can only result in the worst of evils. Did not England hope for and declare that the civil war of 1861-4 was the end—the downfall of the great republic, and do all she dared do to make her prediction come true? And yet, after making herself master of this country, practically, in 35 years, she is hugging us, while we, the most stupid people on the face of the earth, seemingly, welcome the hugging.

I mail you a book—see page 121—England is just as great an enemy of America today, and more destructive through the British monetary system so insanely adopted in this country. Respectfully yours, E. O. BALL.

Once to every man and nation comes the moment to decide, In the strife of Truth with Falsehood, for the good or evil side; Some great cause, God's new Messiah, offering each the bloom or blight, Parts the goats upon the left hand, and the sheep upon the right;— And the choice goes by forever, 'twixt that darkness and that light.

James Russell Lowell.

ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.

FAVORS A DECLARATION OF PRINCIPLES.

In a recent number of Light of Truth I saw a request that all who favored a declaration of principles for Spiritualists should write out some of the principles they would like to see contained in said declaration and send them to the Light of Truth, where they would be disposed of in a proper manner. At first I thought I did not favor the idea, but I have studied and read considerable about it since, and I can say now that I do favor the idea, but I do not think the demand for a good moral character is a strong enough demand for all who wish to be known as Spiritualists, for there is such a diversity of opinion as to what is moral and what is immoral. It is not thought immoral now for a person to spend the evening with a neighbor and spend hours drinking wine and cider and playing cards, thus attracting earthbound spirits and furnishing the conditions for them to still gratify their desire for intoxicating liquor and frivolous pastimes, binding them to the earth plane for much longer periods of time than would otherwise be necessary. Yes, give us this declaration, and let one of the basic principles be to strictly prohibit the use of intoxicating liquors among Spiritualists; I agree with you when you say the sheep and the goats must be separated; but how is this to be done? Only by stringent rules and regulations by compliance with which true Spiritualists may be known; and the man or woman who is not willing to deny his or herself one selfish unnecessary desire of the flesh both for their own benefit and that of their fellow-man, is in my opinion a poor Spiritualist. I am yours for the uprooting and putting out of everything that tends to lower and degrade humanity, and the cultivation of all that is best and noblest in mankind; the triumph of the spirit over the desires of the flesh.

MRS. J. I. WAGGONER.
Carbondale, Kansas.

ONE OF MANY.

Thanks for sample copy to hand. I herewith inclose subscription. I suppose some one had handed you my name as being a Spiritualist? I am—and could not be otherwise if I would—a firm believer in the truths of Spiritualism, but I should hesitate before saying I am a Spiritualist, as, from my standpoint, I think that is a somewhat egotistical assertion; as though a believer in Spiritualism should be spiritual. Yet it does not always follow that he or she is so. Though a person may believe that certain phenomena are produced by the aid of disembodied spirits, and may also have positive knowledge that communication with those gone before is possible, yet that person is not of necessity rendered more spiritual because of that knowledge. And I think it is owing in a great measure to the indiscriminate manner in which the terms Spiritualist and Spiritualism are applied in this country, that it is about as safe a proceeding to flaunt a red rag in the face of an irritated bull as it is to mention either word to many outside the fold. Whenever I am asked the question, "Are you a Spiritualist?" or "Do you believe in Spiritualism?" I always answer, in the first place, by another, namely, "What do you mean by a Spiritualist or Spiritualism? Now, in France and England—and possibly other countries—two words are used, namely, Spiritualism and Spiritism, and I think the distinction a good one. Have you not met with people whom the term "Spiritist" would fit much better, judging from

their attitude toward their fellows, than the word "Spiritualist"? I'm somewhat like the late lamented Mrs. Sairey Gamp when I start talking; so for fear you should think that, like "The Brook," I'm going on forever, I'll demonstrate that I have a little consideration left for a victim of my correspondence by signing myself,

HENRY SHOB Brook COLLINS.
Colorado Springs, Colo.



BERTHA GEHRING.

Miss Gehring is but 17 years old, but a remarkable trance speaker. She has lectured in Indianapolis the past two months and received congratulations from the oldest Spiritualists, who acknowledged her lectures to be above the average. May we have more such. —C. E. Earle.

MIND CURE.

"As he thinketh in his heart, so be he," are not the expression of a poetical fancy, but of a literal and awful as well as an encouraging truth. The basis of all true reform lies in the fact that body and soul not only reflect each other's moods, but that in the ideal man, the spirit man, the soul is undisputed master of the body.

Physicians assure us that mental conditions produce—that is, originate—bodily disease. Therein is one of the profoundest problems of the profession, and in some cases its despair. We are startled beyond measure when told that not only will vicious habits result in physical derangement, but that continuous vicious thoughts have the same tendency.

The world has gone wrong for many generations, and become entangled in the meshes of inherited maladies, simply because men have chosen their own way in opposition to God's way. The world's mental attitude has been the fruitful source of all the bodily evils from which it has suffered. If the universal mind had convinced itself in the beginning that unselfishness is more profitable than selfishness, that purity pays dividends while impurity lays assessments, and had continued through the centuries to lovingly live along the lines of the Creator's plan, pain would be a thing unknown, the word disease would never have been coined, and death would be like the sweet sleep of childhood, from which we would wake in heaven. So far as the world is God's world, it is perfect; so far as it is man's world, it needs the succour of mighty remedial agencies.

Now, since mental conditions produce disease, then it must follow that mental, pure or healthy, conditions may check disease and even produce health.—G. H.

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TRACT NO. 1.

PSYCHIC PROBLEMS — By Lillian Whitling. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

CORRESPONDENCE

NEWS ITEMS.

Dr. Juliet H. Severance has returned to Chicago.

Dr. A. W. Birkholz has removed to New Buffalo, Mich.

Dr. Louis Schlessinger has got down to Galveston, where he is giving tests.

W. J. Colville will lecture at Alliance Hall, Hartford, each week during this month.

The Kenyons were in Fitchburg, Mass., recently, ministering to the First society.

Dr. Dean Clark is open to engagements for next season. Address Wellesley Hills, Mass.

Nellie F. Burbeck and C. Fannie Allyn were up in Portland, Me., the first week of the month.

The friends of Abington, Mass., had an interesting meeting at the home of Mrs. Alfred Edson of Progress street.

Dr. J. H. Taylor, associate editor of the Cuyahoga County Democrat, conducted the Lyceum exercises on a recent visit to Cleveland.

C. H. Simpson spoke to a small but appreciative audience at Bloomington, Sunday, June 5, for the benefit of the Spiritualist association of Franklin, Neb.

Upper Swampscott camp opened with Miss Lizzie Harlow, Mrs. A. J. Pettingill, Mrs. Abby N. Burnham and Mrs. Annie E. Cunningham—a fine quartette of speakers.

Passed to the beyond May 28th, at her home in Northville, Mich., Mrs. Minerva Smith, age 60 years, wife of Asa Smith. Services conducted by Mrs. Anna L. Robinson.

The Cadet Hall society at Lynn, Mass., has closed for the season, and will resume in October with Miss Blanche Brainard on the rostrum. Miss Brainard is a very popular lady in the east.

Dr. and Mrs. Noyes have located permanently at 1908 Broadway, Bay City, Mich., where they have furnished a modern cottage and will hold Spiritual meetings Sunday night in their large double parlors.

Rev. Moses Hull has been installed as pastor of the First Spiritual church of Buffalo, N. Y. Among those present at the services were Rev. A. J. Weaver, Lyman C. Howe, Professor Lockwood and G. W. Waits.

Dr. Gebauer's hall meetings in Atlanta have closed for the summer, but private circles will be continued where mediums can recuperate their forces for future work, and others may be enlightened in the home phases of Spiritualism.

Mediums wishing their names on Lake Brady programs should send them at once to D. A. Herrick, Ravenna, O., as programs will be out in a few days. Or those desiring a cottage for the season write at once, as they are being taken rapidly.

Miss Elsie Hedrick, secretary First Society Rosicrucians, Chicago, writes that regular services are now being held at Handell Hall, 40 E. Randolph street, every Sunday at 10:45 a. m. and 7:45 p. m. Rev. J. C. F. Grumbine will be the speaker till end of July.

W. C. Mann of Louisville, Ky., writes that Mrs. Josephine Ropp has just closed a five weeks' engagement there for the People's Spiritual church, during which time she gave 122 tests, all recognized. She has returned to Indianapolis, where she may be addressed at 1414 Washington st.

Mrs. Anna L. Robinson closed the fifth year of her meetings in Port Huron, Mich., June 5th. The Spiritualist society and Lyceum united in expressing their love and appreciation of her and her work in a set of resolutions. She will remain in Port Huron for the coming year at least.

Mrs. Leonora Palmer Shull passed to spirit life from her home in Allen county, Ind., on Sunday, May 29, 1898. Deceased had been a Spiritualist for forty years. She leaves four children, all having reached the age of maturity but the youngest daughter, who lived with her mother. F. D. Dunakin officiated at the funeral, which was largely attended.

The Woman's Progressive Union of Brooklyn has a neat folder out announcing the coming season's work. For September Mr. J. H. Altemus will officiate as test medium, assisted by voluntary speakers. From October to May has been given to one speaker. Folders sent on application, with stamp, to Mrs. E. F. Kurth, President, 478 Grand Avenue, Brooklyn.

The Spiritualists of southwest Michigan will hold their annual mass-meeting at Lake Cora, Van Buren county, Mich., Sunday, June 26th. Among the talent engaged is Dr. Adah Sheehan Harmon and Mrs. Anna L. Robinson. Excursion trains will run from Kalamazoo, Grand Rapids, South Haven, Benton Harbor and Chicago.—L. S. Burdick, Pres., Texas, Mich.

For next season the S. S. of Philadelphia has engaged the following talent: For September, Victor Wildes; October, Lizzie Harlow; November, Maggie Gaule; December, Harrison D. Barrett; January, E. W. Sprague; February, Prof. M. W. Lockwood and May S. Pepper; March, Prof. Lockwood; April, Mrs. Marion F. Carpenter; May, Thomas J. Grimshaw.—C. L. Ge Frorer, Sec.

Mrs. Anna E. Thomas is now occupying the rostrum of the People's Spiritual church of Louisville, Ky. Her lectures and tests are first class, and in every way satisfactory, as W. C. Mann, the secretary, writes. The People's Spiritual church is a new organization in Louisville, and has Mr. Val Speed as its president, an earnest and true Spiritualist, who only knows right and stands by that. May they succeed.

Mrs. Carrie Fuller Weatherford urges that one dollar contributions be asked for next Sunday to meet the deficit on Frank Walker's hands left by the jubilee celebration. If dollar contributions are solicited the debt can be wiped out by New York alone—the state which had the honor of the celebration. But as many would like to contribute who can not afford but a tenth part of this, it would be well to let all states and everybody contribute, and if there be a surplus, let it go to the N. S. A. See notice elsewhere.

Dr. A. B. Spinney of Reed City, Mich., writes: "I wish to inform all the Spiritualists that our able speaker and noble worker, Lyman C. Howe of Fredonia, N. Y., would like engagements in Michigan during August, September and October. I need not speak of his worth nor his ability, and the great good he can do any society. You have only to hear him to love and appreciate him. He has given 40 years of his life to Spiritualism and humanity. Keep him busy while he is with us in the forum, and thus bless and the cause of Spiritualism, truth and humanity."

Miss Lillian Maude James of Kansas City, Mo., has been in Mansfield, Conn., several weeks. She gave a materializing seance at the home of E. H. James, E. Second street. It was a

very satisfactory performance, there were nine full forms, the medium appearing in the circle outside the cabinet in company with a control, also flowers and some beautiful intelligent communications, from persons in the spirit land entirely unknown to the medium. Miss James selected a committee from the circle to see her prepare for the cabinet and secure her in a comfortable position in a chair. She is very frank in her explanations of the philosophy, avoiding that which mystifies unbelievers.—C. H. Hershey.

Mrs. M. E. Proctor of Park hotel, Attleboro, Mass., writes: "I am pleased to report our having had with us on Memorial day Mrs. C. Fannie Allyn of Stoneham, Mass., who held special services in memory of the 'unknown' and other brave men who gave their lives for their country and our Star Spangled Banner. She was invited by the Woman's Relief Corps to give her original Memorial exercises, assisted by 18 of the Sons and Daughters of the G. A. R. and W. R. C., after which she gave a very interesting address. The services were held in the Universalist church owing to G. A. R. hall not being large enough to accommodate those desiring to attend. Every seat in the church was occupied, and her address one of the best given on Memorial day in Attleboro.

The Chattanooga society, though it had closed its season the last Sunday in May with Mrs. Dr. Hilligoss, was surprised and gratified by having Mrs. Helen Stuart Richings on Sunday, the 5th inst. Mrs. Richings is visiting here as the guest of Brother and Mrs. Lawton, and helped to entertain the society with one of her fine discourses. The president of the society being ill, his place was graciously filled as chairman by Rev. Marion F. Ham, of the Unitarian church. The subject of Mrs. Richings' lecture was, "A Fool Hath Said in His Heart, 'There is No God.'" Too much can not be said in praise of Mrs. Dr. Hilligoss. While she was handicapped by warm weather and war fever, the speaker would have accomplished greater work than that of many others. Societies engaging her will make no mistake.—Laura P.

SUMMER CATARRH.

This is the time of the year when so many people suffer with Summer Catarrh, which frequently leads to Hay Fever, so much to be dreaded. Such persons will do well to write to Dr. M. Beaty of Cincinnati, O., whose card appears in our columns this week.

GILES B. STEBBINS' WORKS.

POEMS OF THE LIFE BEYOND AND WITHIN—Price \$1; postage 12 cts.
THE SPIRITUAL BODY REAL—Price 10 cts.
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No. 1 contains Essays on Psychical subjects. Price 10 cents each, or \$1.75 for 25, \$2.50 for 50, and \$5 per 100. Postage free.
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No. 3 contains an address on the "Uses of Woman's Beauty," delivered before the Manhattan Liberal club of New York by Miles Menander Dawson. Price 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.

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MEMORIAL

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This is an important statement. Its importance is due to its truth. Thousands have testified to their personal knowledge of its accuracy. From week to week we have printed a few voluntary testimonials in the columns of this paper, believing that the faithful, truthful statements of our patients would appeal with greater force to sufferers than anything we might say, no matter how stated, not with what fidelity of word painting we portrayed the facilities possessed by us for the cure of these cases.

This is a day of facts. People do not care for theories. It is the man of knowledge who is in demand. Our success in curing chronic diseases has made repeated enlargement of our offices necessary until today we possess the finest and largest offices devoted to the treatment of Chronic Diseases. Our work is now carried on with a promptness and accuracy which is surprising, considering its magnitude. We possess every improvement and facility which can be of service in our work.

The success of our work is best portrayed by the voluntary statements of our patients. A few follow:

DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—My brother is well. Think he doesn't need any more medicine. Thanking you for what you have done for him, I am respectfully yours,

MISS LIZZIE SHANKS,

May 27, 1898. Fort Benton, Montana.

DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I have not written for a long time. I feel well and do all my own work, which I have not been able to do before in over three years. I do not need any more medicine. I am so thankful for what you have done for me. Yours respectfully,

MRS. C. S. PAYNE,

May 27, 1898. Webster, S. D.

DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Friends—I am feeling so well that I want to thank you again for curing me so quickly. Since taking your medicine I have fished up so I find it difficult to get my dresses to fit me. Yours respectfully,

MRS. A. MORANG,

May 27, 1898. Eastport, Me.

DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I have been taking your medicine for one week and feel one hundred per cent better. Yours respectfully,

A. D. EDWARD,

349 Prospect St., Cleveland, O.

DR. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—It has been some time since I wrote you. I have improved wonderfully in the past few weeks. I thank you most kindly for what you are doing for me. With best wishes, I remain, your patient,

MRS. H. C. HUTTON,

May 27, 1898. Anacortes, Wash.

ABSOLUTELY CORRECT

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With a thorough medical education—with the best of facilities, the purest of medicines, there is every reason for us to succeed; but the distinctive features of our treatment is the fact that we understand the causes of disease and remove them.

Our diagnoses are absolutely correct. We have proven this times without number. It will be more convincing to you, however, to send your name, age, sex, and a leading symptom and receive by return mail a correct statement of your own case, which we will send free on receipt of the information above mentioned. Your prompt acceptance of this offer may have an important bearing not only upon your health, but upon your success.

Remember our address is,

DRS. PEEBLES & BURROUGHS,
Battle Creek, Mich.

The Coming Light.

Published at 611 O'Farrell Street, San Francisco, Cal.

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TO EDUCATE BY EVERY METHOD.

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TO RAISE MANKIND,
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Send for Sample.

A Souvenir of the Jubilee.

Through the courtesy of W. H. Bach, the manager of the Art Department of the late Jubilee, Rochester, N. Y., I have secured a negative of a fine picture of the FOX FAMILY and its house at Hydesville, N. Y. This picture was on exhibition at the Jubilee and attracted considerable attention. I will send a nicely finished cabinet photo of same to any address on receipt of 25c in silver or \$1 for 4 copies.
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AND AN EASY ONE TO RESPOND TO.

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Mediums, Send in Your Reports With Names of Contributors to This Paper.

Forward the money collected to the Treasurer of the N. S. A., 600 Penna. avenue S. E., Washington, D. C.

NEW YORK STATE SPIRITUALISTS.

The first annual convention of the New York State Spiritualist association was held in Rochester, May 27th and 28th, 1898, and was well attended, with great interest manifested.

G. W. Kates delivered the address of welcome and was answered by Rev. Moses Hull.

The following delegates were present: From Auburn, Mrs. S. C. Ellis; Batavia, Dr. George Houghton; Brooklyn, Herbert L. Whitney; Cortland, H. C. Sessions; East Aurora, H. W. Richardson; Hamburg, Miss Eliza Walker; Hannibal, Lester Louis; Hornellsville, Stephen Coston; Jamestown, E. W. Sprague and Mrs. C. A. Sprague; Malone, Mrs. B. G. Boyce; Moravia, Mrs. Henry W. Jayne; Potsdam, Mrs. E. E. Ewing; Syracuse, Mrs. M. H. Cowan; Wellsville, Homer A. Elliott; West Potsdam, Mrs. Laura A. Holt. Thirty-five individual members were also present.

We were favored by some very fine violin solos by Prof. A. E. Whitelaw of Brooklyn. Addresses were delivered by J. J. Morse, George Colby, Dr. A. B. Spinney, G. W. Kates, Moses Hull and others. The following officers and trustees were unanimously elected for the ensuing year: President, Frank Walker; first vice president, Mrs. Carrie E. S. Twing; second vice president, Mrs. Tillie U. Reynolds; secretary, Herbert L. Whitney; treasurer, H. W. Richardson.

Trustees, Dr. E. F. Butterfield, James H. Stone, W. Wines Sargent, Mrs. S. Comstock Ellis.

The motion was adopted that a vote of thanks be extended to the Spiritual and secular press for courtesies extended. Also to the owners of the Chamber of Commerce for use of hall free of expense.

From its organization to May 29, 1898, the N. Y. S. A. S. has received from all sources the sum of \$721.53; total of expenditures for same period, \$765.86; subscriptions pledged at Rochester convention, \$248; received in cash at convention from all sources, \$157.75; total disbursements of the convention, \$135.88.

HERBERT L. WHITNEY, Sec.
963 Madison St., Brooklyn, N. Y.

—A name too often sounded in a class journal like ours becomes obnoxious to the sensitive ear. Correspondents who wish to preserve the reputation of their friends, therefore, should use a little discretion in this respect, and especially in the choice of adjuncts to the names.

How it feels to be independent on a money basis depends altogether on the character of the man or woman experiencing it. Some would feel elated, some inflated and many belated. Others again would feel responsible, timid or big hearted—all according to their power of conquering self.

Knowledge marks us; wisdom moves us, and love empowers us to rise with them.

TRIBUTE TO "THE LADIES' AID" OF BOSTON.

(Given on its Fortieth Anniversary by Dr. Dean Clarke.)

For forty years the Ladies' Aid
Its Christlike spirit has displayed,
And kept the wolf from many a door
By kindly caring for the poor.

Christ's precepts it has carried out
And, as He did, has "gone about"
Ever "doing good" to such as need,
And thus has been "a friend indeed."

The hungry it has given bread,
And visited the sick in bed,
The naked it has often clad,
And comfort carried to the sad.

A helper both to young and old,
Its ways of good are manifold,
Whoever needs a helping hand
Has but its service to command.

Inspired by spirits from above
Its helpful works are deeds of love,
And its religion, as it should,
Prompts each and all to "doing good."

It has no use for human creeds,
But shows its faith by noble deeds;
Its love of God is manifest
By love of man—its truest test.

Thus two-score years it aid has lent
And dollars by the thousand spent
To help the needy in the hour
When they have felt misfortune's power.

On all its deeds for human weal
Recording angels fix their seal,
Which stamps the passport they have given
The Ladies' Aid to enter Heaven.

PARK MEDITATIONS.

Indolence is to the human system
what miasma is to a swamp. Both
generate disease.

Jealousy is the stimulant that helps
our opponent over his difficulties,
leaving us behind to enjoy the effects
in bitter silence.

Love is an effect of amiability; ami-
ability of health; and health of phys-
ical purity through a life of temper-
ance in all things.

Home-grown prejudices are seldom
overcome; but if kept up long enough
they will raise the objects of criticism
above their critics.

In time of war peace agitators are
regarded as traitors and in time of
peace war agitators are regarded as
traitors. Thus honors are easy.

The most thoughtless critics are
those who have not yet suffered from
the effects of criticism. Charity begins
with reason arising from a sore heart.

We should seek more the good in-
tentions of men than criticize the ex-
ternal. We can not always tell what
their struggles for a higher eminence
are without seeking.

Keep square with humanity, and
you will keep square with nature.
Rise above humanity by holding it in
a debt of gratitude to you, and you
will rise above material nature suf-
ficiently to vibrate in unison with the
spiritual. The truth will be yours.

Meditativeness in children is indi-
cative of inspiration—even though it
borders on dreaminess. Mental train-
ing in that which is needed in author-
ship or lecturing will open the way
to practical results, and moral train-
ing in conjunction with it makes the
character found in the temple of fame.

NEW HYMN SHEETS.

A new hymn sheet with all the old songs
and a number of new ones added just
published by the Light of Truth Publishing
company. This new hymn sheet contains
16 pages and a handsome and appropriate
title page.

Prices same as old: \$2.00 per 100; \$1.50
for 50; \$1.00 for 25; 5 cents single copy.
Postage 40 cents per 100 and proportion-
ately. Express charges vary according to
distance.

LIGHT OF TRUTH PUB. CO.

SCIENCE OF THE SOUL—Loren A. Sher-
man. \$1.25. Library volume.



Mrs. J. A. Russell, of Wash- ington, D. C., says she used the Sana-Cera Cure and has improved so much during the past 3 months that her friends hardly know her. She never weighed so much in her life and never was so perfectly well for years.

FREE

THE SANA-CERA TREATMENT for the cure of CATARRH, DEAFNESS, ASTHMA, BRONCHITIS and all diseases of the Head, Nose, Throat, Lungs.

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a

Three Months Home Treatment Free.

Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Do not be deceived because your trouble is a little better now than it was in the winter, the disease is still present, but more easily cured now during the warm season.

DR. H. BEATTY, Dep. N33, 125 W. 12th St. Cincinnati, O.

MARY T. LONGLEY.

TRANCE MEDIUM,

Gives sittings for Medical, Test and Business purposes. Readings by mail \$1.00 and stamp.

517 S. Olive St., Los Angeles, Cal.

A WIFE EQUAL TO A GOLD MINE.

My husband was in debt, and I being anxious to help him, thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASKEY & CO., St. Louis, Mo. will start anyone in business, as they did me. If you address them MRS. A. RUSSELL.

SPIRIT PHOTOGRAPHS

Taken by me and which were on exhibi- tion in the Art Department of the late Jubilee at Rochester, N. Y., attract- ed universal attention. My circular, which I will mail to any address upon receipt of a 2-cent stamp, will tell you how you can get one of these remarkable pictures by mail. Address F. N. FOSTER, 303 Tompkins Ave., BROOKLYN, N. Y.

MRS. MAGGIE WHITE.

Sittings by mail, \$1.00, four cents in stamps.
121 Buhl Block, - DETROIT, MICH.

HERE IS MONEY FOR YOU.

A correspondent says: "I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling non-alcoholic flavoring extracts and have cleared over \$26.50 a week; one day I made \$5.00. Everybody wants them, as they are in powdered form, and lovely for ices, puddings, cakes, candies etc. They are perfectly pure and far superior to liquid extracts. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you to work at once, and let your own family if you don't make money. It's nice work for ladies—my sister sold as much as I did last week. You can sell over and over to the same family. Why be idle when you can make \$26.50 a week. I give my experience for the benefit of others who desire a profitable employment."

FREE FOR THIRTY DAYS.

I will send by mail a 4-ounce package of my Magnetized Compound for sore eyes and failing eyesight. Thousands have used and endorse it. Also free—Send one lead- ing symptom and I will diagnose your case and inform you how to be cured. I am directed to offer this by spirit DR. YARMA to do good. If you wish, I will send photo of Spirit Yarma.—B. F. POOLE, Clinton, Ia. Send 4 cents in P. O. stamps.

Of Interest to Spiritualists

Anyone who is sick and failed to find re- lief should send their name and address (with stamp for reply) to DR. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a cor- rect diagnosis, if you wish help, I will make any terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skepti- cal, show them the above ad. and I may convince them of the truth of spirit return. —25-2.

How to Become a Medium in Your Own Home. Will send a pamphlet giving in- structions, delineate your phases of mediumship and give a magazine. All for 15 cents. 5-25 Address Mrs. Jas. A. Bliss, San Diego, Cal.

MRS. G. M. BUSH, Psychometric Reading. Send lock of hair, 25 cents and stamp. Ad- dress 126 Court St., New Haven, Ct. 21-25

FIRST PRINCIPLES OF PSYCHOM- ETRY—By J. C. F. Grumbine. 20 cents.

DR. W. M. FORSTER,

1059 MARKET ST.,

SAN FRANCISCO, CAL.

Consultation by Letter FREE. Send postage stamp for reply.

Correspondence invited; no "lock of hair or leading symptom" required.

The following is taken from the S. F. "Progress" of Nov. 7, 1895:

It gives us great pleasure to quote from the "Light of Truth" commen- dations of California and Californi- ans. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, Cal. California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'native son.' We hear good reports of him from all quarters and it gives us much pleas- ure to add our endorsement to the many accorded this gifted medium and educated gentleman."

College of Fine Forces.

(Formerly New York College of Magnetism). The students of this college represent four con- tinents, and half of them are physicians, medical professors, or clergymen. Hudson T. Tullie, the well-known author, calls this college "An insti- tute of refined therapeutics, which is fast becom- ing of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, so- lar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Russell is author of sev- eral books on the subject. The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for cir- cular to E. D. RABBITT, M. D., L. L. D., Dean, 28 North Broadway, Los Angeles California.

LUCETTE J. CURTIS,

Teacher of Occult Science.

Those wishing a higher expression of Soul Power, can find it by taking my course of 24 lessons. Send \$1 for first 6 lessons. Correspondence solicited. En- close stamp.

No. 218 12th St. - - TOLEDO, O.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of

Mrs. Dr. DOBSON-BARKER

If You Wish Good Health You Should Ap- ply to Her

As a Spirit Healer She Has no Equal

With Her Magnetized Herbs All Diseases That Flesh is Heir to ARE CURED.

Send three 2-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

Diagnose Your Case Free.

ADDRESS ALL MAIL TO

Mrs. Dr. DOBSON-BARKER

Box 132, SAN JOSE, California.

MRS. JENNIE CROSSE, 35 years a public medium. Life reading \$1.00, six questions 50 cts. Send date of birth. Disease a specialty. Address 71 Irving Place, Brooklyn, N. Y.

CORRESPONDENCE

NEWS ITEMS.

Dr. Juliet H. Severance has returned to Chicago.

Dr. A. W. Birkholz has removed to New Buffalo, Mich.

Dr. Louis Schlessinger has got down to Galveston, where he is giving tests.

W. J. Colville will lecture at Alliance Hall, Hartford, each week during this month.

The Kenyons were in Fitchburg, Mass., recently, ministering to the First society.

Dr. Dean Clark is open to engagements for next season. Address Wellesley Hills, Mass.

Nellie F. Burbeck and C. Fannie Allyn were up in Portland, Me., the first week of the month.

The friends of Abington, Mass., had an interesting meeting at the home of Mrs. Alfred Edson of Progress street.

Dr. J. H. Taylor, associate editor of the Cuyahoga County Democrat, conducted the Lyceum exercises on a recent visit to Cleveland.

C. H. Simpson spoke to a small but appreciative audience at Bloomington, Sunday, June 5, for the benefit of the Spiritualist association of Franklin, Neb.

Upper Swampscott camp opened with Miss Lizzie Harlow, Mrs. A. J. Pettingill, Mrs. Abby N. Burnham and Mrs. Annie E. Cunningham—a fine quartette of speakers.

Passed to the beyond May 28th, at her home in Northville, Mich., Mrs. Minerva Smith, age 60 years, wife of Asa Smith. Services conducted by Mrs. Anna L. Robinson.

The Cadet Hall society at Lynn, Mass., has closed for the season, and will resume in October with Miss Blanche Brainard on the rostrum. Miss Brainard is a very popular lady in the east.

Dr and Mrs. Noyes have located permanently at 1908 Broadway, Bay City, Mich., where they have furnished a modern cottage and will hold Spiritual meetings Sunday night in their large double parlors.

Rev. Moses Hull has been installed as pastor of the First Spiritual church of Buffalo, N. Y. Among those present at the services were Rev. A. J. Weaver, Lyman C. Howe, Professor Lockwood and G. W. Waits.

Dr. Gebauer's hall meetings in Atlanta have closed for the summer, but private circles will be continued where mediums can recuperate their forces for future work, and others may be enlightened in the home phases of Spiritualism.

Mediums wishing their names on Lake Brady programs should send them at once to D. A. Herrick, Ravenna, O., as programs will be out in a few days. Or those desiring a cottage for the season write at once, as they are being taken rapidly.

Miss Elsie Hedrick, secretary First Society Rosicrucians, Chicago, writes that regular services are now being held at Handell Hall, 40 E. Randolph street, every Sunday at 10:45 a. m. and 7:45 p. m. Rev. J. C. F. Grumbine will be the speaker till end of July.

W. C. Mann of Louisville, Ky., writes that Mrs. Josephine Ropp has just closed a five weeks' engagement there for the People's Spiritual church, during which time she gave 122 tests, all recognized. She has returned to Indianapolis, where she may be addressed at 1414 Washington st.

Mrs. Anna L. Robinson closed the fifth year of her meetings in Port Huron, Mich., June 5th. The Spiritualist society and Lyceum united in expressing their love and appreciation of her and her work in a set of resolutions. She will remain in Port Huron for the coming year at least.

Mrs. Leonora Palmer Shull passed to spirit life from her home in Allen county, Ind., on Sunday, May 29, 1898. Deceased had been a Spiritualist for forty years. She leaves four children, all having reached the age of maturity but the youngest daughter, who lived with her mother. F. D. Dunakin officiated at the funeral, which was largely attended.

The Woman's Progressive Union of Brooklyn has a neat folder out announcing the coming season's work. For September Mr. J. H. Altemus will officiate as test medium, assisted by voluntary speakers. From October to May has been given to one speaker. Folders sent on application, with stamp, to Mrs. E. F. Kurth, President, 478 Grand Avenue, Brooklyn.

The Spiritualists of southwest Michigan will hold their annual mass-meeting at Lake Cora, Van Buren county, Mich., Sunday, June 26th. Among the talent engaged is Dr. Adah Sheehan Harmon and Mrs. Anna L. Robinson. Excursion trains will run from Kalamazoo, Grand Rapids, South Haven, Benton Harbor and Chicago.—L. S. Burdick, Pres., Texas, Mich.

For next season the S. S. of Philadelphia has engaged the following talent: For September, Victor Wildes; October, Lizzie Harlow; November, Maggie Gaule; December, Harrison D. Barrett; January, E. W. Sprague; February, Prof. M. W. Lockwood and May S. Pepper; March, Prof. Lockwood; April, Mrs. Marion F. Carpenter; May, Thomas J. Grimshaw.—C. L. Ge Frorer, Sec.

Mrs. Anna E. Thomas is now occupying the rostrum of the People's Spiritual church of Louisville, Ky. Her lectures and tests are first class, and in every way satisfactory, as W. C. Mann, the secretary, writes. The People's Spiritual church is a new organization in Louisville, and has Mr. Val Speed as its president, an earnest and true Spiritualist, who only knows right and stands by that. May they succeed.

Mrs. Carrie Fuller Weatherford urges that one dollar contributions be asked for next Sunday to meet the deficit on Frank Walker's hands left by the jubilee celebration. If dollar contributions are solicited the debt can be wiped out by New York alone—the state which had the honor of the celebration. But as many would like to contribute who can not afford but a tenth part of this, it would be well to let all states and everybody contribute, and if there be a surplus, let it go to the N. S. A. See notice elsewhere.

Dr. A. B. Spinney of Reed City, Mich., writes: "I wish to inform all the Spiritualists that our able speaker and noble worker, Lyman C. Howe of Fredonia, N. Y., would like engagements in Michigan during August, September and October. I need not speak of his worth nor his ability, and the great good he can do any society. You have only to hear him to love and appreciate him. He has given 40 years of his life to Spiritualism and humanity. Keep him busy while he is with us in the forum, and thus bless and the cause of Spiritualism, truth and humanity."

Miss Lillian Maude James of Kansas City, Mo., has been in Mansfield, Conn., several weeks. She gave a materializing seance at the home of E. H. James, E. Second street. It was a

very satisfactory performance, there were nine full forms, the medium appearing in the circle outside the cabinet in company with a control, also flowers and some beautiful intelligent communications, from persons in the spirit land entirely unknown to the medium. Miss James selected a committee from the circle to see her prepare for the cabinet and secure her in a comfortable position in a chair. She is very frank in her explanations of the philosophy, avoiding that which mystifies unbelievers.—C. H. Hershey.

Mrs. M. E. Proctor of Park hotel, Attleboro, Mass., writes: "I am pleased to report our having had with us on Memorial day Mrs. C. Fannie Allyn of Stoneham, Mass., who held special services in memory of the 'unknown' and other brave men who gave their lives for their country and our Star Spangled Banner. She was invited by the Woman's Relief Corps to give her original Memorial exercises, assisted by 18 of the Sons and Daughters of the G. A. R. and W. R. C., after which she gave a very interesting address. The services were held in the Universalist church owing to G. A. R. hall not being large enough to accommodate those desiring to attend. Every seat in the church was occupied, and her address one of the best given on Memorial day in Attleboro.

The Chattanooga society, though it had closed its season the last Sunday in May with Mrs. Dr. Hilligoss, was surprised and gratified by having Mrs. Helen Stuart Richings on Sunday, the 5th inst. Mrs. Richings is visiting here as the guest of Brother and Mrs. Lawton, and helped to entertain the society with one of her fine discourses. The president of the society being ill, his place was graciously filled as chairman by Rev. Marion F. Ham, of the Unitarian church. The subject of Mrs. Richings' lecture was, "A Fool Hath Said in His Heart, 'There is No God.'" Too much can not be said in praise of Mrs. Dr. Hilligoss. While she was handicapped by warm weather and war fever, the speaker would have accomplished greater work than that of many others. Societies engaging her will make no mistake.—Laura P.

SUMMER CATARRH.

This is the time of the year when so many people suffer with Summer Catarrh, which frequently leads to Hay Fever, so much to be dreaded. Such persons will do well to write to Dr. M. Beaty of Cincinnati, O., whose card appears in our columns this week.

GILES B. STEBBINS' WORKS.

POEMS OF THE LIFE BEYOND AND WITHIN—Price \$1; postage 12 cts.

THE SPIRITUAL BODY REAL—Price 10 cts.

MAN AND THE MICROCOSM—Price 10 cts.

LIGHT OF TRUTH TRACTS.

No. 1 contains Essays on Psychical subjects. Price 10 cents each, or \$1.75 for 25, \$2.50 for 50, and \$5 per 100. Postage free.

No. 2 contains Marlon F. Ham's Sermon on Spiritualism and Dr. Duryea's Interview on Mediumship. Price of these 5 cents each, or 25 for \$1; 50 for \$1.50, and \$2.50 per 100. Postage free.

No. 3 contains an address on the "Uses of Woman's Beauty," delivered before the Manhattan Liberal club of New York by Miles Menander Dawson. Price 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.

LIGHT OF TRUTH PUB. CO.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth, with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price, \$1; postage, 15 cents.

Drs. Peebles & Burroughs

POSITIVELY CURE CHRONIC DISEASES.

This is an important statement. Its importance is due to its truth. Thousands have testified to their personal knowledge of its accuracy. From week to week we have printed a few voluntary testimonials in the columns of this paper, believing that the faithful, truthful statements of our patients would appeal with greater force to sufferers than anything we might say, no matter how stated, not with what fidelity of word painting we portrayed the facilities possessed by us for the cure of these cases.

This is a day of facts. People do not care for theories. It is the man of knowledge who is in demand. Our success in curing chronic diseases has made repeated enlargement of our offices necessary until today we possess the finest and largest offices devoted to the treatment of Chronic Diseases. Our work is now carried on with a promptness and accuracy which is surprising, considering its magnitude. We possess every improvement and facility which can be of service in our work.

The success of our work is best portrayed by the voluntary statements of our patients. A few follow:

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—My brother is well. Thank he doesn't need any more medicine. Thanking you for what you have done for him, I am respectfully yours,
MISS LIZZIE SHANKS.

May 27, 1898. Fort Benton, Montana.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I have not written for a long time. I feel well and do all my own work, which I have not been able to do before in over three years. I do not need any more medicine. I am so thankful for what you have done for me. Yours respectfully,
MRS. C. S. PAYNE.

May 27, 1898. Webster, S. D.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Friends—I am feeling so well that I want to thank you again for curing me so quickly. Since taking your medicine I have fleshed up so I find it difficult to get my dresses to fit me. Yours respectfully,
MRS. A. MORANG.

May 27, 1898. Eastport, Me.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I have been taking your medicine for one week and feel one hundred per cent better. Yours respectfully,
A. D. EDWARD.

349 Prospect St., Cleveland, O.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—It has been some time since I wrote you. I have improved wonderfully in the past few weeks. I thank you most kindly for what you are doing for me. With best wishes, I remain, your patient,
MRS. H. C. HUTTON.

May 27, 1898. Anacortes, Wash.

ABSOLUTELY CORRECT DIAGNOSES.

With a thorough medical education—with the best of facilities, the purest of medicines, there is every reason for us to succeed; but the distinctive features of our treatment is the fact that we understand the causes of disease and remove them.

Our diagnoses are absolutely correct. We have proven this times without number. It will be more convincing to you, however, to send your name, age, sex, and a leading symptom and receive by return mail a correct statement of your own case, which we will send free on receipt of the information above mentioned. Your prompt acceptance of this offer may have an important bearing not only upon your health, but upon your success.

Remember our address is,
DRS. PEEBLES & BURROUGHS,
Battle Creek, Mich.

The Coming Light.

Published at 621 O'Farrell Street, San Francisco, Cal.

DR. CORA A. MORSE, EDITOR.

This progressive monthly is devoted to all human interests.

ITS AIM IS

TO LIBERATE, MAN, WOMAN AND CHILD.

Socially, Religiously and Politically

TO EDUCATE BY EVERY METHOD.

From symbolism to Science.

TO RAISE MANKIND.

From Animalism to Godhood.

From Limitation to Liberty

Its corps of contributors is its guarantee of success and of satisfaction to the reading public.

Price \$1.00 per year Single copies 10c

Foreign Subscription \$1.50

Send for Sample.

A Souvenir of the Jubilee.

Through the courtesy of W. H. Bach, the manager of the Art Department of the late Jubilee at Rochester, N. Y., I have secured a negative of a fine picture of the FOX FAMILY and the house at Hydesville, N. Y. This picture was on exhibition at the Jubilee and attracted considerable attention. I will mail nicely finished cabinet photo of same to any address on receipt of 25c in silver or \$1 for 5 copies.

F. N. FOSTER 305 Tompkins Ave., Brooklyn, N. Y.

THE LIGHT OF TRUTH.

A STIRRING APPEAL!

AND AN EASY ONE TO RESPOND TO.

A Call to Societies, Mediums and Individuals to Obtain Contributions to Liquidate the Expense of the Jubilee.

Mediums, Send in Your Reports With Names of Contributors to This Paper.

Forward the money collected to the Treasurer of the N. S. A., 600 Penna. avenue S. E., Washington, D. C.

NEW YORK STATE SPIRITUALISTS.

The first annual convention of the New York State Spiritualist association was held in Rochester, May 27th and 28th, 1898, and was well attended, with great interest manifested.

G. W. Kates delivered the address of welcome and was answered by Rev. Moses Hull.

The following delegates were present: From Auburn, Mrs. S. C. Ellis; Batavia, Dr. George Houghton; Brooklyn, Herbert L. Whitney; Cortland, H. C. Sessions; East Aurora, H. W. Richardson; Hamburg, Miss Eliza Walker; Hannibal, Lester Lonis; Hornellsville, Stephen Coston; Jamestown, E. W. Sprague and Mrs. C. A. Sprague; Malone, Mrs. S. G. Boyce; Moravia, Mrs. Henry W. Jayne; Potsdam, Mrs. E. E. Ewing; Syracuse, Mrs. M. H. Cowan; Wellsville, Homer A. Elliott; West Potsdam, Mrs. Laura A. Holt. Thirty-five individual members were also present.

We were favored by some very fine violin solos by Prof. A. E. Whitelaw of Brooklyn. Addresses were delivered by J. J. Morse, George Colby, Dr. A. B. Spinney, G. W. Kates, Moses Hull and others. The following officers and trustees were unanimously elected for the ensuing year: President, Frank Walker; first vice president, Mrs. Carrie E. S. Twining; second vice president, Mrs. Tillie U. Reynolds; secretary, Herbert L. Whitney; treasurer, H. W. Richardson.

Trustees, Dr. E. F. Butterfield, James R. Stone, W. Wines Sargent, Mrs. S. Comstock Ellis.

The motion was adopted that a vote of thanks be extended to the Spiritual and secular press for courtesies extended. Also to the owners of the Chamber of Commerce for use of hall free of expense.

From its organization to May 29, 1898, the N. Y. S. A. S. has received from all sources the sum of \$731.53; total of expenditures for same period, \$765.86; subscriptions pledged at Rochester convention, \$248; received in cash at convention from all sources, \$157.75; total disbursements of the convention, \$135.88.

HERBERT L. WHITNEY, Sec.
953 Madison St., Brooklyn, N. Y.

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And thus has been "a friend indeed."

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The naked it has often clad,
And comfort carried to the sad.

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Its ways of good are manifold,
Whoever needs a helping hand
Has but its service to command.

Inspired by spirits from above
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Its love of God is manifest
By love of man—its truest test.

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And dollars by the thousand spent
To help the needy in the hour
When they have felt misfortune's power.

On all its deeds for human weal
Recording angels fix their seal,
Which stamps the passport they have given
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In time of war peace agitators are regarded as traitors and in time of peace war agitators are regarded as traitors. Thus honors are easy.

The most thoughtless critics are those who have not yet suffered from the effects of criticism. Charity begins with reason arising from a sore heart.

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Question—How was Mythology founded? Being an effect, it must have a cause; or a theory, it must have a fact to build on.—Psychic Student.

Answer—The latter portion of the question might involve the answer. Mythology had a fact to build on. Its creations are partly material; but their functions of office are super-material, or spiritual. As an effect, of course, it had a cause. The teaching is the effect; the teacher the cause. But the teacher or teachers were Spiritualists, and employed this method of inculcating the principles of spirit into vogue. It kept the human mind open to the super-material (super-natural so-called), and thus open to the purely spiritual (mediumship and its phenomena) when ready to accept it. Now, that it has taken root in proper form, Mythology is relegated to the background as useless. But it will be revived again in another generation as a book of hidden meanings. For in the characters are embodied mysteries not yet understood by the average mind, and only partly so by students of the occult or spiritual. Self-knowledge must precede a thorough comprehension of Mythology, for it is the key to it, and the latter is the medium to a still higher philosophy than now extant, though a continuation of Spiritualism. Mythology is thus a truth in rhyme, as it were—an allegory of a higher light—founded on fact, and given to the world by inspired mediums as object lessons for a future contingency (though already serving a minor purpose) when it will prove an aid to the unlocking of a mystery or a truth not yet known.

Questions—Your kind answers are so helpful, and I hope I am not too selfish in asking for further assistance. First, I desire to know to what extent ought a medium limit the practicing of different phases at the same time, because I sat for independent slate writing for ten months; then at the request of others developed trance speaking unsatisfactorily, at which I have worked a year and a half. Now one of my guides desires me to go back to my slates, while another don't want me to, until I perfect the trance speaking. I have begun with my slates again and clairvoyance, clairaudience, psychometrizing and speaking all seem to surge and crowd upon me at once. What ought I to do? Practice all phases or exclude all but one? My guides tell me that trance work weakens the progress of slate writing. I crave your opinion.—"Estella."

Answers—Sit as your feelings dictate, not your notions or any body else's notions, be they spirits or mortals. Feeling or inclination is the best guide in medial matters. Before sitting for any special phase, make yourself passive—thinking of that one fact—and watch your feelings. If they incline to the sitting, try another thought for another phase. But not until the feeling incline to delight or joy should you sit. That stands for truth or permission. But as long as a disinclination manifests, desist, even if disinclined to everyone. It means not to sit, as something different from all is in store for you and perhaps worth all the rest combined.

Question—If every theory has an underlying fact—that is, every effect a cause—what produces corns?—Sufferer.

Answer—The questioner manifests a somewhat vicious humor rather than wit, but it is perhaps in keeping with his corns, as these stand for malice in some form, though more of an inherited than of a self-developed order, and in connection with stubbornness. You will generally find that those having corns also have a phase of stubbornness or pride—vicious in comparison to the malice behind it. But as oil allays the disturbed watery element, a little coal oil rubbed over the corns morning and night will allay their vicious nature and finally remove them altogether when the cause is removed by getting rid of the stubbornness.

Question—What is clairvoyance?—Investigator.

Answer—Clairvoyance is extended seeing—a continuation of material sight into the spiritual, ordinarily called second sight, but which properly should be denominated soul or spiritual seeing. For it is the Spirit eye seeing through the material, giving the latter temporary power to penetrate the material veil which surrounds spiritual objects as your body surrounds your soul or spirit. Clairvoyance is but one of the senses spiritualized. All are capable of like development; but one is sufficient to convince a man through his own organism of a higher and future state.

Question—Some one approaches me from spirit life and causes me to clap my hands violently, giving a name, but such demonstration is very unlike said individual, so far as I can understand. Would a dignified or refined spirit so manifest? Will a good or pure spirit cause intense pain in head or weakness of the body by his influence—if he be an advanced spirit?—Inquirer.

Answer—If he be an advanced spirit it may be put in the questioning mood. People too often imagine that an advanced spirit would not do anything undignified—that is, to their notion; and still oftener they judge the dignity of a spirit by his mortal career. Remember that dignity is not an effect of conventionalism, pride, pomposity or self-importance, but of suffering. Only he who has deprived himself of wants or rights knows what true dignity is, for it is only attainable by rising above cavil, sordidness and the love for matter. The man who will stoop to cavil about worldly matters or quarrel about trifles is not dignified. He who envies another his possessions is contracted in soul and can not feel grand, high-toned or liberal. He who permits avarice to dominate in material life makes an impotent spirit, and could not be dignified if he tried, however much he may have succeeded in the mortal. Thus a spirit may be misjudged on that score, and furnish a surprise in the way of strange actions through a medium. And furthermore, love never affects a spirit's dignity. If a truly dignified spirit desired to bring a test to prove his identity, and it could not be done except in a way which seemed undignified to a mortal, he would not stand on ceremony, but act, whatever may be thought of it—often doing so to teach a moral lesson in humility, which is love in another form. All love is dignity, and all good acts constitute love. Self-love in any form is false dignity, whether as pride, conceit, self-righteousness, vain-glory, self-sufficiency or arrogance. The reverse of either is dignity in spirit, and you must judge a spirit from a spiritual standpoint.

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well. We can not enjoy a good thing
 without paying for it, for it is selfish
 not to do so, and nature can not stand
 discord which selfishness produces in
 the soul. In straightening out these
 bent or twisted conditions or forces,
 the body and mind suffer pain and an-
 guish. The liberal or generous never
 complain of being ill or tired because
 they are not in discord with nature by
 neglecting the cause which gives them
 light and comfort.

—A correspondent protests against
 our reducing his report to a news
 item, but does not ask us to publish
 all the rest that are sent in here week-
 ly. If we did he would have nothing
 else to read but reports, and would
 probably be one of the first to protest
 against it. Now, once for all, let us
 say to those who are reasonable that
 the Light of Truth is not making cor-
 respondence a prominent feature, but
 merely an incidental, and those who

desire local notices in these columns
 must conform to this rule or they will
 be disappointed. We can not make
 fish of one and flesh of the other.
 The Light of Truth stands for even-
 handed justice—not favoritism at one
 end and prejudice at the other.

—An inconsistent ordinance and in
 which reason seems to be reversed, is
 that which pertains to Columbus
 parks in contradistinction to one that
 is known as the curfew ordinance. Re-
 spectable citizens are whistled out of
 the parks at 9 o'clock, while noisy
 boys are permitted to disturb these
 driven-out-of-the-park citizens after
 reaching home. The park law, if
 there be such, is a veritable blue law,
 and should be abolished or modified
 until the actually existing curfew or-
 dinance can be effectually carried out.
 This driving of citizens out of the
 parks to be annoyed in their own
 front gardens by noisy street gamins

is nothing short of a crying shame
 that needs rectification.

—How a sacrifice can relieve you
 of heat in summer, did you ask? Well,
 try it, and you'll know by experience.
 If not to the full extent that you would
 like to have it, some relief will be felt,
 and much, if the sacrifice is much. It
 is not sun heat which makes you un-
 comfortable, but soul oppressiveness.
 By a sacrifice or two the soul comes
 out of its shell. The exertion of the
 sacrifice does this, and it vibrates in
 unison with a higher law. This sends
 a higher vital force through the body
 and empowers it to overcome that op-
 pressiveness so prevalent in summer.
 It makes you temporarily positive to
 heat. For the giving of this secret
 we ask only from each who catches
 the idea a new subscriber by the 1st
 of July—the sending of the subscriber
 will make the potency of this secret
 effective.